



ISLAM: QUESTIONS AND ANSWERS

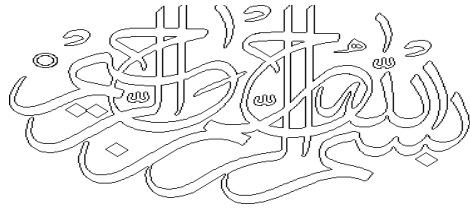
Pedagogy, education and upbringing

Volume 9 of a Series of Islamic Books

by

Muhammad Saed Abdul-Rahman





Islam: Questions And Answers

Volume 9

Pedagogy education and upbringing

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Volume 9
Pedagogy education and upbringing

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ISBN for all volumes 1 86179 080 5

ISBN for volume 9 paperback 1 86179 296 4

ISBN for volume 9 hardback 1 86179 297 2

ISBN for volume 9 pdf eBook 1 86179 298 0

ISBN for volume 9 Microsoft eBook 1 86179 299 9

ISBN for volume 9 Palm eBook 1 86179 300 6

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British Library Cataloguing in Publication Data. A Catalogue
record for this book is available from the British Library

Designed, Typeset and produced by:
MSA Publication Limited, 4 Bello Close,
Herne Hill, London SE24 9BW
United Kingdom

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Introduction

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon His last Messenger, Prophet Muhammad, and on his family and his companions.

This book, Pedagogy education and upbringing, is the ninth volume of a series of authoritative Islamic books entitled Islam: Questions And Answers. The overall series discusses issues relevant to Islam, and present accurate and reliable information based on the true beliefs and practices of the Prophet (Peace and Blessings of Allaah be upon Him) and his companions. The objectives of the various books include:

to teach and familiarize Muslims with various aspects of their religion

to be a source for guiding people to Islam

to assist in solving the social and personal problems of the Muslims in an Islamic context

The books are directed towards Muslims and non-Muslims alike. Subject areas include, but are not limited to, Islamic fiqh and jurisprudence, Islamic history, Islamic social laws (including marriage, divorce, contracts, and inheritance), Islamic finance, basic tenets and aqeedah of the Islamic faith and tawheed, and Arabic grammar as it relates to the Qur'an and Islamic texts.

The books are compilations of questions and responses about Islam, from both Muslims and Non-Muslims. The responses are handled mainly by internationally re-nowned Islamic shaykhs and scholars, including Shaykh al-Islam Ibn Taymiyah, Ibn Katheer, al-Albaani, Shaykh Ibn Baaz, Ibn al-Jawzi, Ibn al-Qayyim, Al-'Izz ibn 'Abd al-Salaam, al-Nawawi, Shaykh 'Abd al-Kareem, al Khudayr, Al-Dhahabi, al-Qurtubi, Al-Sindi, al-Shawkaani and al-Bastawi using only authentic, scholarly sources based on the Qur'an and sunnah. References, which include Haashiyat Ibn Maajah, Sharh Saheeh Muslim, Fataawa al-Lajnah al-Daa'imah,

Silsilat al-Ahaadeeth al-Da'eefah, Al-Mawsoo'ah fi Ahaadeeth al-Mahdi al-Da'eefah wa'l-Mawdoo'ah, Al-Manaar al-Muneef and Fataawa Islamiyyah, are provided where appropriate in the responses. The book provides the reader with cross references of other pertinent responses not necessarily in the same volume, but also in other volumes of the series. However, each volume is complete in itself. The book records accurately the answers the contributing Sheikhs and scholars gave to the questions put to them. These are not necessarily the answers which other sheikhs and scholars would have given. Depending on circumstances, for example, Islam permits different solutions to some questions

The book also provides the reader with cross-references to other pertinent responses not necessarily in the same volume, but also in other volumes of the series. However, each volume is complete in itself.

It is intended that this present series of Books will cover the following subject areas (insha-Allah):

Aqeedah (Basic Tenets of Faith); Usool ul-Fiqh (Science of evidence that serve as basis for Fiqh), Fiqh (Jurisprudence and Islamic Rulings), Da'wah (Inviting others to Islam), Aadaab (Manners), Akhlaaq (Character and Morals), Tareekh wa ul Seerah (Islamic history and biography), Tarbiyyah (Pedagogy, education, and upbringing) and Mashakil Nafsiyah wa Ijtimaa'yah (Psychological & Social Problems).

May Allah reward the owners and maintainers of www.islam-qa.com for granting me full, exclusive, assignable and transferable rights to use and display all the questions and answers needed for the compilation of these books. May Allah grant everyone involved in the promotion of this project good in this world and the Hereafter and protection from the fire of hell.

Chapter 1

General

30834: He is annoyed by the misbehaviour of some of his Qur'aan-memorization students

Question:

I am a teacher in a circle for Qur'aan memorization for youngsters between the ages of 16 and 20, but they misbehave and mess about to an extent which only Allaah knows. What is the correct way to train these youngsters in jihad and manliness?

Answer:

Praise be to Allaah.

Perhaps one of the best ways to deal with youth of this age is to teach them about heroes and conquerors, tell them about their stories and their attitudes, to create ambition in them. Also tell them about the reality that Muslims face, how their enemies plot against them and try to distract their youth with idle entertainment. Do not be too hard on them with regard to some things that are natural to them at this age, such as being concerned with how they look, but teach them the limits set by sharee'ah with regard to that.

I advise you to read the book *al-Muraahiqoon* by Dr. 'Abd al-'Azeez al-Nughaymishi.

May Allaah give you strength.

Shaykh Ahmad 'Abd al-Rahmaan al-Qaadi

Imaam Muhammad ibn Sa'ood University, al-Qaseem
Campus. (www.islam-qa.com)

13318: Ruling on setting up a recorder to watch over a relative's conversations

Question:

I have many brothers and sisters, so I use a telephone recording device to protect against wrongdoing and mischief. What do you think of this means, as this method has prevented wrongdoing in the past, noting that they are unaware of it?

Answer:

Praise be to Allaah.

This question was put to Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy on him) and he said:

I think that this is a kind of spying and it is not permissible for anyone to spy on anyone else, because we have no right to judge anybody except by what is apparent. If we start spying on people we will have a lot of headaches because of this spying and we will be upset by what we hear and see.

Allaah says (interpretation of the meaning) *“And spy not”* [al-Hujuraat 49:12] after saying (interpretation of the meaning), *“O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not”* [al-Hujuraat 49:12].

But if the head of the household sees indications of these evil telephone calls, then there is nothing wrong with

setting up a recording device without their knowledge, but he realizes that there is something going on, he should not keep quiet and keep listening, rather he should rebuke them straightaway, because if he communities to listen, because he may hear something that will upset him even more. For example, if he comes across a bad telephone conversation, he must rebuke the one who is doing it straight away, and not delay it until the next day; he must put a stop to it from the beginning.

But with regard to mere suspicion based on waswaas (insinuating whispers of the Shaytaan), it is not permitted (for him to set up this device), but if he knows that the matter is serious and that it is actually happening, then it is OK to set up a recorder so as to find out what is going on.

Fataawa Al-Liqa' al-Shahri by Shaykh Muhammad ibn Saalih al-'Uthaymeen no. 50 (www.islam-qa.com)

Chapter 2

Training Oneself

44594: Advice to one who slanders his Muslim brothers and accuses them without any proof

Question:

Our Shaykh, I love you for the sake of Allaah and I hope that you can tell me how to silence those who slander the scholars. There are people who accuse you of being extreme in labeling others as kaafirs and of Qutbi (a group that claims to base its ideas on the writings of Sayyid Qutb) – as they call it. What is your answer? Please note that I am – as Allaah knows – one of those who love you for the sake of Allaah.

Answer:

Praise be to Allaah.

May Allaah love you, for Whose sake you love us, and may He bring us together in His mercy on the Day whereon neither wealth nor sons will avail, except him who brings to Allaah a clean heart (cf. al-Shu'ara' 26:89).

With regard to what you have said in your question, we advise you to keep away from everyone who speaks about your Muslim brothers or slanders them, or accuses them and casts aspersion on their intentions. The Prophet (peace and blessings of Allaah be upon him) said: "O you who have spoken the words of faith but faith has not entered your hearts! Do not backbite about the Muslims or seek out their faults, for whoever seeks out their faults, Allaah will seek out his faults even if he is his house." Narrated

by Abu Dawood, no. 4880; classed as saheeh by al-Albaani.

It is also necessary for you to advise these people to fear Allaah and refrain using such labels and names that divide the Muslims. With regard to offering advice and correcting mistakes, this should not be done by means of exposing people's faults or casting aspersions on their intentions etc.

With regard to the issue of takfeer (labeling people as kaafirs), this is subject to further discussion. Describing as a kaafir one who has been described as such by Allaah or by His Messenger (peace and blessings of Allaah be upon him) is obligatory. Allaah has described some groups as being kaafirs in His Book, as when He says (interpretation of the meaning):

“Surely, disbelievers are those who said: ‘Allaah is the third of the three (in a Trinity)’”

[al-Maa'idah 5:73]

“Surely, in disbelief are they who say that Allaah is the Messiah, son of Maryam (Mary)”

[al-Maa'idah 5:17]

But it is haraam to label as a kaafir someone whom Allaah and His Messenger (peace and blessings of Allaah be upon him) did not label as such.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said: Just as it is not permissible to label a specific person as a kaafir unless the conditions of labeling someone as such have been met in his case, so too we should not shy away from labeling as kaafirs those whom Allaah and His Messenger (peace and blessings of Allaah be upon him) have labeled as such. But we must differentiate between what is specific and what is general.

Sharh Kitaab al-Tawheed, 2/281.

See also question no. 21576.

And Allaah knows best.

Moreover, everyone who levels an accusation against another person must provide proof:

“Say (O Muhammad), Produce your proof if you are truthful”

[al-Baqarah 2:111]

“Since they produce not witnesses, they are the liars in the sight of Allaah”

[al-Noor 24:13]

This problem is widespread among some of those who claim to be religiously-guided, may Allaah guide them, for they make accusations against people on grounds that are not regarded as something worthy of criticism in sharee’ah or that do not undermine a person’s religious commitment.

Then they do not bring any proof of that, and they follow their own whims and desires, because it is human nature to appoint oneself as judge, praising and condemning on a whim.

We must go against the whims and desires of our own selves and measure people by the criteria set out in Islam; we should make mention of their good points and advise them with regard to their mistakes.

And Allaah is the Source of strength.

Islam Q&A

(www.islam-qa.com)

9082: The faith in his heart has wilted – what should he do?

Question:

We live in an Arab Muslim country, but we do not feel the taste of faith. We have few good people who remind us of Allaah. May Allaah reward you with good: please give us some advice from which we may benefit.

Answer:

Praise be to Allaah.

1 – I advise you to read the Qur’aan a great deal, and listen to recitations of Qur’aan and ponder the meanings of what you read and what you hear as much as you can. Whatever you cannot understand, ask the people of knowledge in your country or write to other scholars of Ahl al-Sunnah (Sunnis).

If you read a tafseer (commentary) on what you read, this will help you to ponder the meanings. One of the best and most concise Tafseers is *Tafseer al-Sa’di* (may Allaah have mercy on him).

2 – You should remember Allaah a great deal (dhikr), by reciting the dhikrs narrated in the saheeh ahaadeeth such as *Laa ilaaha ill-Allaah* (there is no god but Allaah), *Subhaan Allaah wa’l-hamdu Lillaah wa laa ilaaha ill-Allaah wa Allaahu akbar* (Glory be to Allaah, praise be to Allaah, there is no god but Allaah, and Allaah is great), and so on. See *al-Adhkaar* by al-Nawawi and similar books.

Remembering Allaah increases one’s faith and brings peace to the heart. Allaah says (interpretation of the meaning):

“Those who believed (in the Oneness of Allaah — Islamic Monotheism), and whose hearts find rest in the remembrance of Allaah verily, in the remembrance of Allaah do hearts find rest” [al-Ra’d 13:28]

Observe regular prayer, fast and observe all the pillars of Islam, whilst also hoping for the mercy of Allaah; put your trust in Allaah in all your affairs. Allaah says (interpretation of the meaning):

“The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses (this Qur’aan) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);

3. Who perform As-Salaah (Iqaamatas Salaah) and spend out of that We have provided them.

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise)” [al-Anfaal 8:2-4]

It should be noted that faith increases when one obeys Allaah and decreases when one disobeys Him, so continue to do that which Allaah has enjoined, such as observing the five daily prayers in congregation in the mosque and paying zakaah willingly, to purify yourself of sin, and as an act of mercy towards the poor and needy.

Keep company with good and righteous people so that they can help you to apply sharee’ah and guide you towards that which will bring you happiness in this world and in the Hereafter.

Keep away from the people of innovation and sin, lest they tempt you and weaken your resolve.

Do a lot of naafil good deeds, and turn to Allaah and ask Him for guidance.

If you do these things, Allaah will increase you in faith and help you to catch up with what you have missed of good deeds, and make you more steadfast in adhering to Islam.

Al-Lajnah al-Daa'imah, 3/187. (www.islam-qa.com)

22090: How can the Muslim discipline himself

Question:

How can the Muslim discipline himself Islamically, especially if he has shortcomings with regard to his religious commitment, which Allaah knows best about?

Answer:

Praise be to Allaah.

Acknowledging your shortcomings is one of the first steps in disciplining yourself.

Whoever acknowledges that he has shortcomings has started on the path to self-discipline. This acknowledgement is one of the things that make us discipline ourselves and be persistent in doing so. This acknowledgement should not put you off disciplining yourself. It is a sign of Allaah's care when a person tries to change himself and develop, as Allaah says (interpretation of the meaning):

“Verily, Allaah will not change the condition of a people as long as they do not change their state themselves”

[al-Ra'd 13:11]

So whoever tries to change for the sake of Allaah, Allaah will help him to change.

Each person is individually responsible for his own self, and will be questioned individually, as Allaah says (interpretation of the meaning):

“There is none in the heavens and the earth but comes unto the Most Gracious (Allaah) as a slave.

Verily, He knows each one of them, and has counted them a full counting.

And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)” [Maryam 19:93-95]

Man cannot benefit from what he has been told about goodness unless he himself takes an interest in that. Do you not know the story of the wife of Nooh and the wife of Loot, who were members of the households of two Prophets, one of whom was one of the Messengers of strong will? Imagine how these Prophets strove to guide their wives and how much guidance these wives received, but there was no interest on their part, so it was said to both of them:

“Enter the Fire along with those who enter!”

[al-Tahreem 66:10 – interpretation of the meaning]

Whereas the wife of Pharaoh – even though she was a member of the household of one of the greatest evildoers – is presented by Allaah as an example to those who believe because she disciplined herself.

The ways in which a Muslim can discipline himself are as follows:

1- Worshipping Allaah, keeping in contact with Him and submitting to Him. That is done by paying attention to doing obligatory acts of worship well, and cleansing your heart of any attachment to anything other than Allaah.

2- Reading Qur'aan a great deal, pondering its meanings and seeking to understand it.

3- Reading useful religious books that describe the ways of treating and cleansing the heart, such as *Mukhtasar Manhaaj al-Qaasideen*, *Tahdheeb Madaarij al-Saalikeen* and so on; reading the biographies of the salaf and learning about their attitude and behaviour, such as *Sifat al-Safwah* by Ibn al-Jawzi and *Ayna nahnu min Akhlaaq al-Salaf* by Baha' al-Deen 'Aqeel and Naasir al-Jaleel.

4- Attending educational programs such as classes and lectures.

5- Making good use of your time and using it to do things that will be of benefit in both worldly and spiritual terms

6- Not indulging too much in permissible things and not paying too much attention to them.

7- Keeping company with righteous people and looking for righteous companions, who can help you to do good. Those who live alone will miss out on a lot of the characteristics of a good brother such as preferring others to oneself and being patient.

8- Trying to act on what you learn and put it into practice.

9- Checking closely on yourself.

10- Having confidence in yourself – whilst relying on Allaah – because the one who has no confidence cannot act.

11- Despising yourself for not doing enough for the sake of Allaah. This does not contradict the things mentioned above. Man has to strive hard whilst still thinking that his efforts are not enough.

12- Practising withdrawal or isolation as prescribed in

sharee'ah. You should not mix with people all the time, rather you must have some time which you spend alone, in worship as prescribed in Islam.

We ask Allaah to help us and you to discipline ourselves and submit to that which Allaah loves and is pleased with. May Allaah send blessings and peace upon our Prophet Muhammad and upon his family and companions.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

27082: How can he punish himself so as to encourage himself to do good?

Question:

I know that punishing oneself and depriving oneself is effective in encouraging oneself to do good, but how can I punish myself?.

Answer:

Praise be to Allaah.

The believer who is keen to save himself will strive to save himself from everything that may lead to his doom, and he is kind to himself. Part of that kindness is taking care of one's relationship with Allaah so that he will be saved from the punishment of the Hereafter, and striving to make himself do that which is enjoined upon him and to avoid that which is forbidden to him, seeking thereby the pleasure of Allaah. So he starts by repenting from all sins, and urging himself to compete in doing righteous deeds, and striving to reach high levels of faith, by

applying the appropriate means, such as learning about the rewards for good deeds, the effects and causes of sin, keeping away from those who discourage him and are lacking in ambition, listening to stories of those who strive in worship. Then if he weakens in doing righteous deeds or commits sin, or finds that he is inclined towards it, this is the time for punishment.

Punishment comes after learning the truth and deviating from it. You should not start with punishment because there is no punishment before knowledge and knowledge leaves no excuse.

You should also note – may Allaah bless you – that punishment should not be sought as an end in and of itself, rather it is a means of disciplining the self. This is like cauterization for one who is sick, which is only used as much as is necessary.

It is not good to punish yourself and burden yourself with more than you can bear, or with things that cause physical harm, such as burning yourself with fire or standing in the sun, etc. Rather punishment should take the form of obliging yourself to do more righteous deeds, without causing too much hardship, or depriving yourself of things that you like. However, you know yourself best and you know what makes you more lazy and pushes you towards sin, and you should avoid these things.

Al-Maqdisi (may Allaah have mercy on him) said:

If the believer checks himself and sees some shortcoming or he commits some sin, he should not take the matter lightly, for that may lead to him committing sin regularly and then it will be difficult for him to give up that sin. Rather he should punish himself in a permissible manner just as he would discipline his wife and children. It was narrated that ‘Umar went out to a garden he owned, then he came back and the people had prayed ‘Asr, so he said,

“I went out to my garden and when I came back the people had prayed ‘Asr; I give my garden in charity for the poor.”

And it was narrated that Tameem al-Daari (may Allaah be pleased with him) slept one night and did not get up to pray Tahajjud until dawn came, so he prayed qiyaam allayl for a year and did not sleep in order to punish himself for sleeping that night.

Hassaan ibn Sinaan passed by a room and said, “When was this built?” Then he thought to himself and said, “Are you asking about something that is not your concern? I will punish myself by fasting for a year,” and he fasted that year.

But with regard to punishments that cause physical harm or involve doing something reprehensible, they are not permissible. It was narrated that a man looked at a woman, then he put his eyes out, and that another disobeyed Allaah with his hand, so he put his hand into the fire until it became paralyzed. Such actions are not permissible, and a man cannot treat himself in this way.

From *Mukhtasar Manhaaj al-Qaasideen*.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

22877: He feels that his faith is weak and that worship is burdensome

Question:

I have been a religious person for several years, but for a few months I have been feeling that my mind and heart are devoid of faith and will power. This matter is tormenting me and I said to myself that perhaps this is a

touch from the Shaytaan or something like that, and it will go away when Ramadaan comes. But it has not gone away and I find it very difficult to pray qiyaam al-layl. I have tried to read more Qur'aan despite this waswaas and the distress it is causing me. My situation has started to affect me socially, at work, in the family and in my religion. Now I am living in torment because of this and I cannot find the faith which I feel has been taken away from me. I feel that I will have a bad end and that my faith will never return to me and that a seal has been placed over my heart. When I go to the mosque to pray, which I have not stopped doing, I feel that I am not like the other worshippers and I envy them for their faith. I also feel put off by religion and often I cannot listen to the Qur'aan or hadeeth, or listen to tapes, except with great difficulty. This is tormenting me because I do not want this, and I want to be like I was, a believer who loves the religion because it is the truth, but I feel that I cannot control my mind or my feelings. I have started to think about my sins which I believe are the cause of this, and I have started to remember many sins which I had forgotten, as if they are appearing before me one after the other. Until now I am living with this torment, misery and distress. I do not know what has happened to me and what the solution and the remedy is. Will my faith come back to me or is this a bad end and a punishment from Allaah? Finally, please do not forget to make du'aa' for me.

Answer:

Praise be to Allaah.

My brother, have great hope in Allaah, and do not let the Shaytaan cause you to despair of the vast mercy of Allaah which He has guaranteed for His believing slaves. What you are telling yourself about this being a sign that you will die following something other than that which Allaah

wants is only insinuating whispers (waswaas) from the Shaytaan and his deviant ideas by means of which he wants to tempt the slaves of Allaah and lead them away from their religion. So he comes to a righteous slave and whispers to him that his good deeds are of no avail, or that he is doing them not for the sake of Allaah but to show off to people, so that they will think he is good. All of these are the usual ways with which the Shaytaan tries to trick the slaves of Allaah, especially those who show signs of being righteous – of whom I think that you are one, although I do not praise anyone before Allah – to hinder their efforts. We seek refuge with Allaah from him.

You need to increase your hope and trust in Allaah Who forgives all sins, and who accepts the slave who seeks His protection and refuge, for He is the Most Merciful, the Oft-Forgiving and the Most Loving.

You should increase your good deeds, such as reading Qur'aan, giving charity, remembering Allaah (dhikr), upholding the ties of kinship, etc. The weakness which you feel also happens to others, for it is something natural. How many people were examples followed by others and had a great deal of drive and ambition, then they lost their drive and ambition for a long time, then it came back to them by the grace of Allaah. Remember the words of the Prophet (peace and blessings of Allaah be upon him): “Everybody has his time of energy, and every time of energy is followed by a time of lethargy. But if a person tries to follow a moderate path, then I have hope for him, but if he becomes one who is pointed out (in the street), then do not think anything of him.”

(Narrated by al-Tirmidhi, 2453; classed as hasan by al-Albaani in *Saheeh al-Tirmidhi*, 1995).

What is meant by “Everybody has his time of energy” is eagerness for a thing, energy and the desire to do good.

What is meant by “every time of energy is followed by a time of lethargy” is tiredness, weakness and lack of movement.

“But if a person tries to follow a moderate path” means that the one who has energy does his deeds in moderation and avoids going to extremes when he is feeling energetic and avoids being negligent when he is feeling lethargic.

“Then I have hope for him” means, I have hope that he will be successful, for he can continue following a middle course, and the most beloved deeds to Allaah are those which are continuous.

“but if he becomes one who is pointed out (in the street)” means, if he strives hard and goes to extremes in doing good deeds so that he will become famous for his worship and asceticism, and he becomes famous and people point him out to one another,

“then do not think anything of him” means, do not think that he is one of the righteous, because he is showing off. He did not say, “do not have hope for him,” as an indication that he has already fallen, and he will not be able to make up for what he has missed out on. [From *Tuhfat al-Ahwadhi*]

Think about this hadeeth, and relate it to your own situation and the situation of others: you will see a clear similarity. This hadeeth clearly states that man goes through a stage of incomparable eagerness and great focus and ambition, then suddenly he becomes weak and loses that focus and eagerness and ambition. When he reaches this stage, he must strive even harder to do obligatory duties and avoid haraam things. If he does that, then there is the hope that he will succeed and progress, but if he falls into haraam things and stops doing obligatory things, he will be lost and doomed.

So you must turn to Allaah a great deal, seek His forgiveness and ask Him to make you steadfast until death. I also advise you to keep away from haraam things. May Allaah forgive your sins and make things easier for you.

Islam Q&A (www.islam-qa.com)

26985: Tempted by permissive channels and internet sites

Question:

I am a young man who is, unfortunately, tempted by satellite channels and internet sites to such a degree that I have fallen far short in religious matters. I hope that you can help me and pray for me to be guided. May Allaah reward you.

Answer:

Praise be to Allaah, and blessings and peace be upon the Messenger of Allaah.

We ask Allaah to guide you, and to ward off evil and immorality from you, and to make you one of His sincerely-devoted slaves. For Allaah may delay but He never forgets. How can you be sure that when Allaah sees you committing this sin, He is not going to say, “By My Glory and Majesty, I will not forgive you”?

Look at these physical faculties with which you are committing sin. Do you not see that Allaah is able to deprive you of their blessings and to cause you the pain of losing them?

Then look at how Allaah has concealed you (your sin) and has been patient and forbearing with you. You know about His protective jealousy over His slaves, so how

can you be sure that He will not become angry with you and expose your affairs, so that people will come to know your secrets and you will suffer scandal in this world before the Hereafter?

Will you get anything from *haraam* looks apart from grief, misery and darkness in the heart?

Even if you feel some pleasure for a day or two, or for a month or a year... what will come after that?

Death... then the grave... then the Reckoning... then torment, when all pleasure will vanish and only sorrow will remain.

If you feel ashamed to let your brother see you committing this sin, then how can you think of Allaah as the least important of those who watch you?

Do you not know that Allaah can see you, and that His angels are recording your deeds, and that tomorrow (i.e., on the Day of Resurrection) your own limbs will speak of what used to happen?

Think about what will become of you after you sin: worry and distress in the heart, alienation between you and Allaah, loss of humility... you give up praying at night (*qiyaam al-layl*)... you forsake fasting... Tell me, by your Lord, what is this life worth?

Every time you look at these devilish screens, a black spot appears on your heart, until it is covered with layers of blackness, then by the *raan* (stain) which overwhelms the heart, and deprives you of the pleasure of obeying Allaah and of the sweetness of faith.

The Prophet (peace and blessings of Allaah be upon him) said: "When a slave commits a sin, a black spot appears on his heart. But if he give it up, seeks forgiveness and repents, his heart will be cleansed, but if he repeats it,

(the blackness) will increase until it overwhelms his heart. This is the *raan* which Allaah mentions: ‘*Nay! But on their hearts is the Raan (covering of sins and evil deeds) which they used to earn*’

[al-Mutaffifeen 83:14 – interpretation of the meaning].”

(Narrated by al-Tirmidhi, 3257; Ibn Maajah, 4234; classed as hasan by al-Albaani in *Saheeh Ibn Maajah*, 3422).

So be among those who give up sin, seek forgiveness and repent. Beseech Allaah frequently to purify your heart and protect your chastity, and to grant you refuge from the traps of the Shaytaan.

Avoid everything that may call you to haraam things or remind you of them, if you are sincere and really want to repent.

Hasten to get this dish out of your house, and cut your connection to these bad sites on the internet. Note that the best means of helping yourself give up the haraam things that you have gotten used to is to nip it in the bud, and ward off every thought of looking that crosses your mind, before it becomes a desire, wish or intention, and then an action.

Al-Ghazzaali (may Allaah have mercy on him) said: “If the first inward thought is not warded off, it will generate a desire, then the desire will generate a wish, and the wish will generate an intention, and the intention will generate the action, and the action will result in ruin and divine wrath. So evil must be cut off at its root, which is when it is simply a thought that crosses the mind, from which all the other things follow on.” (*Ihya’ ‘Uloom al-Deen*, 6/17).

This is based on the words of Allaah (interpretation of the meaning):

“O you who believe! Follow not the footsteps of Shaytaan (Satan). And whosoever follows the footsteps of Shaytaan (Satan), then, verily, he commands AlFahsha’ [i.e. to commit indecency (illegal sexual intercourse)], and AlMunkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islam)]”

[al-Noor 24:21]

If you can do without the Internet altogether, then go ahead and do that, until you feel that your heart and your faith are stronger.

Strive to find righteous friends, strive to perform all the prayers on time, and do a lot of naafil acts of worship. Avoid being alone and thinking about haraam things as much as possible.

Sincerity in seeking treatment opens the door to good, and closes the door to evil.

We ask Allaah to enable us and you to repent sincerely.

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

26811: How to control urges through fasting

Question:

My question is about fasting. But it is not concerning The Holy month Ramadan. I mean fasting when one wants to marry but has not the ability to do this at the moment. I know that in Islam it is prescribed for this purpose, but I

do not what is the right ruling on this. I would like to learn the exact time for iftar and sahur, how many days in month one should fast, exactly which day of the week it supposed to be as well. Please provide me with as much as you can details about that. And Allah knows best. May the peace and blessings of Him be upon all you.

Answer:

Praise be to Allaah. This pure monotheistic religion came to teach people how to control urges so that the Muslim individual who is distinguished by his character and behaviour would not remain a prisoner to his desires like an animal. Islam prescribes rulings, both obligatory and mustahabb, to protect him against the bad effects of being driven by his desires. Among these rulings is the prescription of fasting for those who cannot find the natural outlet for these desires in marriage, as ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) narrated, “We were young men with the Prophet (peace and blessings of Allaah be upon him) and we did not have anything (i.e., we could not afford to get married). The Messenger of Allaah (peace and blessings of Allaah be upon him) said to us, ‘O young men, whoever among you can afford to get married, then let him do so, for it is more effective in lowering the gaze and guarding chastity. And whoever is not able to do that, then let him fast, for that will be a shield for him.’” (al-Bukhaari, 5066; Muslim, 1400). Fasting reduces the effects that desires have on young people.

Although this ruling is addressed to young men, it may become more essential when there is more temptation and the means and motives for committing evil increase, especially for those who live in societies in which there is a great deal of wanton display and promiscuity. So they should be keen to do this act of worship in order to protect their chastity and religious commitment. As well as

fasting, a person may seek help though praying to Allaah to protect his religious commitment and honour, and to make it easy for him to get married, as marriage protects one's chastity. He may also help himself by remembering the reward in Paradise that Allaah has prepared for those who steadfastly obey His commands and guard their chastity, namely al-hoor al-'iyn.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

21284: What can we do about the slaughter of Muslims in Palestine and around the world?

Question:

What is our stance concerning the slaughter of Muslims in Palestine and other parts of the world that is happening right now, where houses are being destroyed, farms are being wrecked, children are being killed, the wounded are being detained in the streets, houses are being bombarded and people are being prevented by the Jews and others, from buying the food and drink that they need? What can I, as a Muslim, do?

Answer:

Praise be to Allaah.

1- You have to make du'aa', and recite du'a' al-qunoot in your salaah (prayer).

2- Collect charity and send it through trustworthy channels.

3- Support the weak and oppressed in all ways, including the media and the internet.

4- Get scholars, daa'iyahs, khateebis and writers to explain the oppression that is happening and the negligence on the part of the ummah, and to mobilize the ummah to defend the holy places.

5- Check on one's own intentions with regard to fighting for the sake of Allaah, and see whether he is applying the hadeeth of the Prophet (peace and blessings of Allaah be upon him): "Whoever dies without having fought for the sake of Allaah or having had the intention of doing so, has died following one of the branches of hypocrisy." (*Saheeh Muslim*, no. 3533)

6- Pursuing all the means of building up material and moral strength, in preparation for meeting the enemy (in battle).

7- Reminding oneself and others of the virtues of martyrdom for the sake of Allaah and studying the rulings on jihad, and not having an attachment to this world.

8- Doing as much damage as possible to the enemies who are in a state of war with us, by boycotting their products, attacking them verbally and in writing to humiliate and annoy them, and to point out their kufr and shirk, and their insults to Allaah, His Messenger and the believers, publishing as much as possible in the audio-visual and print media about this serious topic whilst also connecting that to Islamic belief and the words of Allaah and His Messenger,

We ask Allaah the Exalted and All-Powerful to support His religion and cause His word to prevail.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

22860: How can I define my stance?

Question:

Sometimes the Muslims is faced with situation concerning which he does not know what position he should take, whether those matters are political, da'wah-related, social or even personal. How can I find out the correct way of dealing with a situation with which I am faced?

Answer:

Praise be to Allaah.

I thank you for your question and ask Allaah to grant us and you strength, steadfastness and wisdom, and to show us what is true and help us to follow it, and to show us what is false and help us to avoid it, and not to let it confuse us and lead us astray... With regard to what you asked about, my comments on it are as follows:

You should note that we are not obliged to define our stance or opinion on every issue or event that occurs, simply because much of what occurs does not concern us. With regard to the things that do concern us and on which we should form opinions, they are of different types:

1 – Matters which because of their depth and breadth go beyond the limits of our knowledge and understanding. Concerning these matters we must consult the opinions of specialists, scholars, researchers or experts, as much as possible.

2 – Matters which are so clear that they have become the talk of gatherings and the media. We can form an opinion on such matters by reconciling between the views of those whom we trust and some of the reports.

3 – Matters within our own private circle. These require us to look at all the alternatives and weigh up the pros and cons of each, then compare them objectively. This will enable us to form an initial idea, then we can consult others and seek the opinions of people who have prior experience in this field, or those whose opinions we trust. Whoever consults people will benefit from their experience and knowledge. As time goes by and we make mistakes and benefit from our experience, we will accumulate experience and more understanding, and will develop the ability to evaluate things. In the light of this experience we will be able to form our own opinions.

May Allaah help you and protect you, and make you steadfast in adhering to the path of truth and goodness.

Ahmad al-Muqbil: Islam today (www.islam-qa.com)

13308: The enmity of Shaytaan towards man

Question:

I want to know some details about the Shaytaan – can you help me?

Answer:

Praise be to Allaah.

When Iblees refused to prostrate to Adam, Allaah expelled him from heaven and the curse of Allaah is upon him until the Day of Resurrection. Allaah said to him:

“Then get out from here; for verily, you are outcast.

And verily, My Curse is on you till the Day of Recompense”

[Saad 38:77-78 – interpretation of the meaning]

Then he asked Allaah to grant him respite until the Resurrection, and He granted him that:

“(Iblees) said: ‘Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).’

(Allaah) said: ‘You are of those respited’”

[al-A’raaf 7:14-15 – interpretation of the meaning]

When Iblees felt safe from destruction, he rebelled and transgressed:

“(Iblees) said: ‘Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path.

Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You) ’”

[al-A’raaf 7:16-17 – interpretation of the meaning]

When Iblees said that, Allaah said to him:

“(Allaah) said: ‘Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense.

And befoul them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allaah’s disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways usury, or by committing illegal sexual intercourse), and make promises to them.’ But Satan promises them nothing but deceit.

‘Verily, My slaves (i.e. the true believers of Islamic Monotheism) — you have no authority over them. And AllSufficient is your Lord as a Guardian ’”

[al-Israa’ 17:62-64 – interpretation of the meaning]

Hence the Shaytaan declared his evil and his enmity towards the children of Adam, so he started to make sin attractive to them and to tempt them with haraam and evil things, and to enjoin evil and immoral actions upon them. Thus most of the people were deceived by him and they fell into those sins and haraam things:

“And indeed Iblees (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allaah)”

[Saba’ 34:20 – interpretation of the meaning]

Everything that happens among the sons of Adam of *kufir*, murder, enmity, hatred, the spread of immorality and *zina*, the wanton display of women’s beauty, drinking alcohol, worshipping idols and other major sins, is all the work of the Shaytaan, in order to prevent people from following the way of Allaah and to corrupt mankind and drag them to the Fire of Hell with him:

“O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and AlAnsaab (stone altars), and AlAzlaam (arrows for seeking luck or decision) are an abomination of Shaytaan’s (Satan’s) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

Shaytaan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allaah and from As Salaah (the prayer). So, will you not then abstain?”

[al-Maa'idah 5:90-91 – interpretation of the meaning]

Allaah has warned us against following the Shaytaan and walking in his footsteps, as He says (interpretation of the meaning):

“O you who believe! Follow not the footsteps of Shaytaan (Satan). And whosoever follows the footsteps of Shaytaan (Satan), then, verily, he commands Al Fahshaa' [i.e. to commit indecency (illegal sexual intercourse)], and Al Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islam)]

[al-Noor 24:21]

When a person turns away from Allaah, the Shaytaan gains control over him and encourages him to commit sin and transgression:

“See you not that We have sent the Shayaateen (devils) against the disbelievers to push them to do evil

[Maryam 19:83 – interpretation of the meaning]

Everyone who turns away from Allaah and follows the Shaytaan is only destroying his own self and is a loser in this world and in the Hereafter:

“And whoever takes Shaytaan (Satan) as a Wali (protector or helper) instead of Allaah, has surely, suffered a manifest loss

[al-Nisa' 4:119 – interpretation of the meaning]

The Shaytaan uses strange ways to tempt people; he has corrupted many of mankind and made their evil deeds attractive to them, so he is the cause of their going to Hell, what a terrible fate!

“He [Shaytaan (Satan)] makes promises to them, and arouses in them false desires; and Shaytaan’s (Satan) promises are nothing but deceptions.

The dwelling of such (people) is Hell, and they will find no way of escape from it

[al-Nisa’ 4:120-121 – interpretation of the meaning]

The enmity of the Shaytaan towards Adam and his descendents is ancient. Allaah caused Adam and his wife to dwell in Paradise, then the Shaytaan came to Adam and made sin attractive to him, so Adam obeyed him, thinking that he was sincere. Thus Adam disobeyed his Lord and was expelled from Paradise, then Allaah accepted his repentance. Allaah warns us against obeying the Shaytaan, as He says (interpretation of the meaning):

“O Children of Adam! Let not Shaytaan (Satan) deceive you, as he got your parents [Adam and Hawwa’ (Eve)] out of Paradise

[al-A’raaf 7:27]

Because the enmity of Shaytaan towards mankind is so clear and obvious, Allaah tells us to beware of him and to declare war on him and to show enmity to him, as He says (interpretation of the meaning):

“Surely, Shaytaan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire

[Faatir 35:6]

Allaah has told us to seek refuge with Allaah from the outcast Shaytaan every time we think of sinning. He says (interpretation of the meaning):

“And if an evil whisper from Shaytaan (Satan) tries to turn you away (O Muhammad) (from doing good), then seek refuge in Allaah. Verily, He is the All Hearer; the All Knower

[Fussilat 41:36]

On the Day of Resurrection, the Day of truth and justice, the Shaytaan will confess to his crimes and will declare before all of creation that Allaah is the One Who tells the truth and that he is a liar. He will say that there is no blame on him; rather the blame is on those who followed him. Then everyone who followed him will regret it, but at that time regret will be of no avail:

“And Shaytaan (Satan) will say when the matter has been decided: ‘Verily, Allaah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allaah (by obeying me in the life of the world). Verily, there is a painful torment for the Zaalimoon (polytheists and wrongdoers)’”

[Ibraaheem 14:22 – interpretation of the meaning]

From Usool al-Deen al-Islami by Shaykh Muhammad ibn Ibraaheem al-Tuwaijri (www.islam-qa.com)

10459: Protecting oneself from temptation in permissive countries

Question:

How should the Muslim youth who have left the Muslim

countries to study in America protect themselves from the temptations, besides the option of marriage.

Answer:

Praise be to Allaah. We have to note that marriage is the natural solution, and when we think of alternatives we think of them as being temporary. There are two things which will help to combat the effects of desire:

1. Strengthening that which prevents us from giving into it. This includes strengthening our faith, fearing Allaah and His punishment, strengthening our resolve and will-power, and understanding the consequences of following our desires, in this world and the next.

2. Weakening the motives, which is achieved by fasting and by keeping away from that which provokes desire, foremost among which is looking at haraam things and keeping bad company.

Shaykh Muhammad al-Duwaysh

Doing all kinds of acts of worship prescribed in sharee'ah and keeping yourself busy with that is the greatest help in protecting oneself from forbidden temptations. These young people should keep themselves busy in reciting Qur'aan, remembering Allaah, making du'aa', fasting and calling others to Allaah, and establishing for themselves their own community where they can worship Allaah and come together to do good. Each of them should devote himself to worshipping Allaah during his free time and keep remembering Allaah when he is busy, even in the library and classroom, so that his heart will be with his Lord even when his body is with the kuffaar. This will be one of the greatest means of keeping safe. And Allaah is the Source of strength. Islam Q&A. Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

11498: Warding off thoughts of zinaa

Question:

what should u do if u find urself thinking abt zina

Answer:

Praise be to Allaah.

Thinking about zinaa may mean one of two things.

(1) It may be merely thoughts that cross the mind, without becoming a firm resolve. A person cannot be blamed for this, but it is better to rid oneself of these thoughts so that they do not lead to anything else.

(2) It may be an established thought accompanied by resolve and intention. In this case, the person must hasten to deal with it in a number of ways, including the following:

1- Seriously thinking of getting married, because this is the shar’i and natural protection for the Muslim man and woman.

2- Fasting if one cannot get married.

3- Muslim men and women should strive to strengthen their eemaan (faith) by reading Qur’aan, praying naafil prayers and doing other kinds of acts of worship.

4- Taking care to choose righteous friends.

5- Keeping away from everything that might provoke desire; one of the most obvious of these is looking at things which are haraam.

6- Remembering the punishment for zinaa in this world

and in the Hereafter, and that its evil affects far outweigh the immediate pleasure that a person may experience.

Shaykh Muhammad al-Duwaysh (www.islam-qa.com)

8197: He feels that his faith decreases when he is apart from righteous brothers

Question:

I started to adhere to the religion of Allaah about a month ago, praise be to Allaah. I feel strong when I am with some of the righteous brothers, but when I am away from them because I am busy or because of work, I feel that my faith is decreasing. What advice can you give me?

Answer:

Praise be to Allaah.

We advise you to stick to good companions, and if you have to leave them because of some work, then fear Allaah and remember that He is always watching you, and He is greater than them. Allaah says (interpretation of the meaning):

“Surely, Allaah is Ever an All Watcher over you” [al-Nisaa’ 4:1]

“Who sees you (O Muhammad) when you stand up (alone at night for Tahajjud prayers).

And your movements among those who fall prostrate (to Allaah in the five compulsory congregational prayers [al-Shu’araa’ 26:218-219]

“Be not sad (or afraid), surely, Allaah is with us”

[al-Tawbah 9:40]

Allaah is always watching you, so fear Allaah. Remember that you are in front of Him and that He can see you when you obey Him and when you disobey Him. So fear the punishment of Allaah and beware lest you do anything that earns His wrath. Allaah says (interpretation of the meaning):

“And Allaah warns you against Himself (His punishment)” [Aal ‘Imraan 3:30]

“and fear none but Me” [al-Baqarah 2:40]

You have to be sincere towards Allaah and adhere firmly to the religion of Allaah when you are alone and when you are with your friends. Wherever you are, Allaah can hear what you are saying and can see what you are doing, so you have to feel more shy of Allaah than you do of your family and other people.

From Fataawa wa Maqaalaat mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 9, p. 39 (www.islam-qa.com)

6882: He feels that he is falling short and the Shaytaan is discouraging him from trying to improve himself

Question:

Hamdulliah, I am a muslim...but I feel I am not a moumin..I always feel uncomfortable with the way I am living..from time to time I get this feeling of uncomfot, that “ Where is my place in hereafter..? I don’t feel happy about anything good in my life because of my this feeling.. I always regret when I miss my prayers ...I feel to do lot of good things as Allah wants me to do, so that I will get in to paradise with Prophet Muhammad(p.b.u.h)..but I end

up doing nothing.. I want to learn islam for myself and dedicate my life for it.. What I request you is steps to start...

Answer:

Praise be to Allaah.

These feelings that you mention in your question stem from good motives, in sha Allaah, and result from your feelings that you are falling short and want to purify yourself and raise your level spiritually. But it is important not to let them lead you to despair; they should motivate you to improve yourself. Make the most of these feelings of shortcoming to push you to strive; don't let them make you sink to a lower level or be content with the status quo and not try to change.

The Prophet (peace and blessings of Allaah be upon him) used to seek refuge with Allaah in his du'aa's from feeling helpless and laziness, and he taught us to strive to do things which will benefit us in this world and in the Hereafter. He told us: "Strive to do that which will benefit you, and seek the help of Allaah, and do not feel helpless." (Narrated by Muslim, no. 4816). Always be conscious of Allaah, because Allaah says (interpretation of the meaning):

"O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allaah)]." [Aal 'Imraan 3:102]

Remember His promise and warning, for He has promised His righteous close friends forgiveness and a great reward:

"Allaah has promised those who believe (in the Oneness

of Allaah — Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise)” [al-Maa’idah 5:9 – interpretation of the meaning]

And He has issued a warning to those who stray from the straight path and who disobey His commands:

“Allaah has promised the hypocrites — men and women — and the disbelievers, the fire of Hell” [al-Tawbah 9:68 – interpretation of the meaning].

This is so that people will always remain in a state between fear and hope, and so that they will know that the promise of Allaah is true and they will not get carried away with this life, but will prepare themselves for the Meeting with Him.

“O mankind! Verily, the Promise of Allaah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allaah” [Faatir 35:5 – interpretation of the meaning]

Remember Allaah much, for this will bring peace of mind and grant rest to the heart.

“Those who believed (in the Oneness of Allaah — Islamic Monotheism), and whose hearts find rest in the remembrance of Allaah verily, in the remembrance of Allaah do hearts find rest” [al-Ra’d 13:28 – interpretation of the meaning]

You must seek forgiveness for the commandments of Allaah that you have failed to obey, for Allaah has made the gate of repentance open to every sinner. Muslim narrated in *al-Saheeh* that the Prophet (peace and blessings of Allaah be upon him) said: “Allaah spreads out His hand at night to accept the repentance of those who have sinned during the day, and He spreads out His hand during the

day to accept the repentance of those who sinned at night, (and this will continue) until the sun rises from the west.” (Saheeh Muslim, 4954)

It was also reported that he (peace and blessings of Allaah be upon him) said: “Allaah says, ‘O son of Adam, so long as you call on Me and put your hope in Me, I will forgive whatever you have done, and I will not mind. O son of Adam, even if your sins were to reach the clouds of the sky, then you were to seek My forgiveness, I would forgive you and I will not mind. O son of Adam, if you were to come to me with an earthful of sins, and you were to meet Me not associating anything in worship with Me, I will come to you with an earthful of forgiveness.’” (narrated by al-Tirmidhi with a hasan isnaad. *Sunan al-Tirmidhi*, no. 3463). If a Muslim strives to obey Allaah, Allaah will make for him a way out from every difficulty. Allaah says (interpretation of the meaning):

“And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine” [al-Talaaq 65:2-3]

Always adhere to the obligatory duties and keep away from haraam things, then turn your attention to things that are mustahabb and strive to do more of them, little by little, so that you will not feel put off or bored.

Finally, beware of procrastination, for it will prevent you from doing good deeds. If you start to do something, then hasten to do it and do not slow down or neglect it. Hastening to do such things is a praiseworthy action:

“And march forth in the way (which leads to) forgiveness from your Lord...” [Aal ‘Imraan 3:133 – interpretation of the meaning]. If you start to do something, then stick to it, even if it is only a little, for the most beloved of deeds to Allaah are those that are continuous, even if they

are little. And Allaah is the Source of strength. Islam Q&A. Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

6578: How can a person deal with the temptation to show off?

Question:

This is an important issue which i want to know about, what happens is that whenever i do something good, i look for people to appreciate it, in other words to show off, i know it is not allowed in Islam to show off, but how can we get rid of this feeling, i try to but eventually i get into it.

Answer:

Praise be to Allaah.

The one who wants to stop himself showing off has to do the following things to rid himself of this problem:

He should remember that Allaah is always watching His slave.

This is the status of “*ihsaan*” which Jibreel (peace be upon him) mentioned to the Prophet (peace and blessings of Allaah be upon him), which is that “you should worship Allaah as if you can see Him, and even though you cannot see Him, He can see you.” (Narrated by Muslim, 97).

When a person feels that Allaah is always watching him, what other people think will become insignificant, and this will make him respect and fear only Allaah.

Seeking the help of Allaah to rid himself of the habit of showing off.

Allaah says that the believers should say (interpretation of the meaning): “*You (Alone) we worship, and You (Alone) we ask for help (for each and everything)*” [*al-Faatihah 1:5*].

One of the things that will be of benefit in this matter is seeking the help of Allaah and calling upon Him. The Prophet (peace and blessings of Allaah be upon him) said: “O people, beware of this *shirk*, for it is more subtle than the footsteps of an ant. The one whom Allaah willed should speak said to him, “How can we beware of it when it is more subtle than the footsteps of an ant, O Messenger of Allaah?” He said, “Say, *Allaahumma innaa na’oodhu bika min an nushrika bika shay’an na’lamuhu wa nastaghfiruka limaa laa na’lam* (O Allaah, we seek refuge with You from knowingly associating anything with You, and we seek Your forgiveness for that which we do unknowingly).”

(Narrated by Ahmad, 4/403; classed as saheeh by Shaykh al-Albaani in *Saheeh al-Jaami’*, 3731).

Knowing the effects of showing off and how it will be judged in the Hereafter.

Not knowing this leads to one falling into this sin or persisting in it. One should realize that showing off destroys all one’s actions (i.e., cancels out the reward), and that it brings the wrath of Allaah. The wise person does not waste his energy in doing things that do not bring any reward, let alone deeds that bring the wrath and anger of Allaah.

One of the greatest ahaadeeth concerning the punishment in the Hereafter of those who show off is the following, in which the Prophet (peace and blessings of Allaah be upon him) said:

“When the Day of Resurrection comes, Allaah, may He

be blessed and exalted, will come down to judge between His slaves, and every nation will be kneeling. The first ones to be called forth will be a man who learned the Qur'aan by heart, a man who fought for the sake of Allaah, and a man who had a lot of wealth. Allaah will say to the Qur'aan-reader, 'Did I not teach you that which I revealed to My Messenger?' He will say, 'Yes, O Lord.' He will say, 'What did you do with that which I taught you?' He will say, 'I used to read it night and day.' Allaah will say to him, 'You have lied,' and the angels will say to him, 'You have lied.' Allaah will say, 'Rather you wanted it to be said that So and so is a reader of Qur'aan, and that is what was said.' Then the wealthy man will be brought forth, and Allaah will say to him, 'Did I not give you ample provision so that I did not leave you in need of anybody?' He will say, 'Yes, O Lord.' He will say, 'What did you do with that which I gave you?' He will say, 'I used to uphold the ties of kinship and give in charity.' Allaah will say to him, 'You have lied,' and the angels will say to him, 'You have lied.' Allaah will say, 'Rather you wanted it to be said that So and so is generous, and that is what was said.' Then the one who was killed for the sake of Allaah will be brought forth and Allaah will say to him, 'Why were you killed?' He will say, 'I was commanded to fight in Jihaad for Your sake, so I fought until I was killed.' Allaah will say to him, 'You have lied,' and the angels will say to him, 'You have lied.' Allaah will say, 'You wanted it to be said that So and so was courageous, and that is what was said.'” Then the Messenger of Allaah (peace and blessings of Allaah be upon him) struck my knee and said, “O Abu Hurayrah, these three are the first of the creation of Allaah who will be dragged into the Fire on the Day of Resurrection.”

(Narrated and classed as hasan by al-Tirmidhi, 2382; classed as saheeh by Ibn Hibbaan, 408, and Ibn Khuzaymah, 2482).

Thinking about the punishment in this world for showing off

Just as there will be a punishment in the Hereafter for showing off, so too there is a punishment for it in this world, which is that Allaah will expose him and make his bad intentions known to others. This is one of the interpretations of the hadeeth of the Prophet (peace and blessings of Allaah be upon him):

“Whoever shows off, Allaah will expose him.”

(Narrated by al-Bukhaari, 6134; Muslim; 2986).

Ibn Hajar said: al-Khattaabi said, this means: whoever does something that is not sincerely for the sake of Allaah, merely wanting people to see him and hear him, will be punished for that – Allaah will expose him and make known what he is concealing.

It was said that whoever does something with the intention of gaining status and prestige among people, and does not seek the Face of Allaah by doing it, Allaah will make him the subject of bad speech among the people in whose eyes he wanted to gain status, and he will have no reward for it in the Hereafter.

(Fath al-Baari, 11/336)

Concealing worship and not making a display of it

The further away a person gets from places where his worship can be seen, the safer he is from showing off. Whoever looks for places where people gather, the Shaytaan makes him keen to show off his worship so that they will praise him for it.

The acts of worship which should be hidden are those which are not obligatory or those in which it is not the Sunnah to do them openly, such as Qiyaam al-Layl, and

giving charity, and the like. This does not apply to giving the Adhaan, praying in congregation and other things which cannot and should not – according to sharee’ah – be hidden.

We ask Allaah to make our words and deeds sincere, and to forgive us for what we commit of showing off. May Allaah bless our Prophet Muhammad.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

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4094: What should a person do if he thinks there is evil in him or that the evil outweighs the good?

Question:

What should one do if he sees that he has inherent evil in him; such that, the evil outweighs the good?

Answer:

Praise be to Allaah.

Man is a weak being, who feels inclinations towards both good and evil. He may be weak and be tempted to follow the path of immorality and deviation, and evil may push him to the way of wrongdoing and transgression. The Shaytaan may make evil deeds attractive to him, and justify every deviant action to him.

But the element of good may stir his conscience, make him feel regret and push him to come back to the truth and respond to the call of reason.

People vary with regard to their capability, willpower, purity of soul and spirituality. Some of them train themselves to follow the way of virtue, noble deeds and right attitudes, so they resist their desires and deviant inclinations, and make themselves adhere to the straight and right way. These people can confront evil and bear all kinds of hardship for that purpose. They never lose hope that good will prevail and evil will be defeated.

Others follow their desires and cannot adhere to what is right. They ignore many of the commands of Allaah and His Messenger, and are too weak to confront evil. So they have no hope that good will prevail. It all depends on whether or not a person is striving against his desires and his own self that bids him to do evil, so that he will receive guidance from Allaah. Allaah says (interpretation of the meaning):

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths” [al-‘Ankaboot 29:69]

There follow some beautiful expressions of this striving, as uttered by Ibn al-Qayyim, may Allaah have mercy on him:

“O feet of patience, keep going, for what remains is only a little. Remember the sweetness of worship, then the bitterness of striving will become easier for you.” (*al-Fawaa'id*)

“Go out to the field of struggle and strive to sow seeds. Irrigate the tree of regret with the water of tears...”

(*Badaa'i' al-Fawaa'id*, 3/742)

“It was said: Love is sincerity in striving to obey the commands of Allaah and pure sincerity in following the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him).” (*Tareeq al-Hijratayn*, 1/460)

“Whoever gives up striving completely, his religious motives will become weak and his motive to follow his desires will become strong, but when he trains himself to go against his desires, he can defeat them whenever he wants.” (*Uddat al-Saabireen*, 1/46)

The believer who is striving knows that goodness will remain and will prevail, no matter how intense the darkness, how great the calamity, how prevalent and widespread the evil and how many limits are transgressed. And Allaah is the One Whose help we seek.

Islam Q&A

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3749: Ways to help oneself pray Qiyaam al-Layl

Question:

What are some ways that help to pray Qiyam Allayl or tahajjud??

Answer:

Praise be to Allaah.

There are many things that one can do to help oneself pray qiyaam al-layl, among which are the following:

1 – Being sincere towards Allaah, as He has commanded us to be sincere towards Him and none other in our deeds. He tells us (interpretation of the meaning): “*And they were commanded not, but that they should worship Allaah, and worship none but Him Alone...*” [*al-Bayyinah* 98:5]. The

more sincere a person is towards Allaah, the more he will be guided and helped to obey Allaah and draw closer to Him. Ubayy ibn Ka’b (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “Give glad tidings to this ummah of splendour, religion, high rank, victory and prevalence on earth. Whoever does the deeds of the Hereafter to gain some worldly benefit, will have no share of the Hereafter.” (Reported by Ahmad. *Saheeh al-Jaami*, 2825). Mutarraf ibn ‘Abd-Allaah ibn al-Shakheer said: “The goodness of a deed is related to the goodness of the heart, and the goodness of the heart is related to the goodness of the intention.” Ibn al-Qayyim (may Allaah have mercy on him) said: “The degree to which a person is helped and aided by Allaah depends on the degree of his intention, drive, aim and hopes. Help from Allaah comes to people in proportion to their drive, intention, hopes and fears, and failure comes to them in like manner.”

Therefore the salaf were very keen to conceal their acts of worship such as qiyaam al-layl. A man asked Tameem ibn Aws al-Daari (may Allaah be pleased with him), ‘How do you pray at night?’ He got very angry and said, ‘By Allaah, one rak’ah that I pray in secret in the small hours of the night is more beloved to me than praying the whole night long and then telling people about it.’ Ayyoob al-Sakhtiyaani used to spend the entire night in prayer, then when dawn approached, he would go back to bed and lie down, and when dawn came, he would raise his voice as if he had just woken up.

2 – The person who wants to pray qiyaam al-layl should realize that Allaah is calling him to qiyaam. When the slave realizes that his Master, Who has no need of people’s worship, is calling him to do this, he will respond. Allaah says (interpretation of the meaning): “*O you wrapped in your garments (i.e., Prophet Muhammad)! Stand (to pray) all night, except a little. Half of it, or a little less than*

that, or a little more; and recite the Qur'aan (aloud) in a slow, (pleasant tone and) style."

[al-Muzzammil 73:1-4].

Sa'd ibn Hishaam ibn 'Aamir said to 'Aa'ishah (may Allaah be pleased with her): "Tell me about how the Messenger of Allaah (peace and blessings of Allaah be upon him) prayed qiyaam." She said: "Have you not read "*Yaa ayyuha'l-muzzammil* (O you wrapped in your garments!)"? He said, "Of course." She said: "Allaah, may He be exalted and glorified, made qiyaam obligatory at the beginning of this soorah, so the Prophet (peace and blessings of Allaah be upon him) and his companions prayed qiyaam for a year, and Allaah withheld the end of this soorah for twelve months, until He revealed something at the end of this soorah to make things easier, so qiyaam al-layl became voluntary after it had been obligatory." (Reported by Muslim).

3 – Knowing the virtues of qiyaam al-layl. Whoever knows the virtues of this act of worship will be keen to talk to Allaah, may He be exalted, and to stand before Him at that time. Among the reports that describe the virtues of this act of worship is the hadeeth of Abu Hurayrah (may Allaah be pleased with him), in which the Prophet (peace and blessings of Allaah be upon him) said: "The best of prayers after the prescribed prayers is prayer in the depths of the night, and the best of fasting after the month of Ramadaan is fasting the month of Allaah, Muharram."

(reported by Muslim).

'Abd-Allaah ibn 'Amr (may Allaah be pleased with them both) reported that the Prophet (peace and blessings of Allaah be upon him) said: "The most beloved of prayer to Allaah is the prayer of Dawood, and the most beloved of fasts to Allaah is the fast of Dawood. He used to sleep

for half of the night, then get up and pray for a third of the night, then sleep for a sixth of the night, and he used to fast every other day.” (Agreed upon).

‘Amr ibn ‘Absah reported that the Prophet (peace and blessings of Allaah be upon him) said: “The closest that the Lord is to His slave is in the later part of the night, so if you can be one of those who remember Allaah at that time, then do so.”

(Reported by al-Tirmidhi and al-Nisaa’i).

According to a hadeeth narrated by Ibn Mas’ood (may Allaah be pleased with him), the Prophet (peace and blessings of Allaah be upon him) said: “Our Lord admires two men: a man who leaves his mattress and cover, and slips away from his wife and lover, to go and pray. Allaah says, ‘O My angels, look at My slave. He has left his mattress and cover and slipped away from his lover and wife to pray, out of hope for what is with Me and out of fear of what is with Me.’”

(Reported by Ahmad. It is a hasan report. *Saheeh al-Targheeb*, 258).

Qiyaam al-Layl expels forgetfulness from the heart, as is stated in the hadeeth narrated by ‘Abd-Allaah ibn ‘Amr ibn al-‘Aas (may Allaah be pleased with them both), in which the Prophet (peace and blessings of Allaah be upon him) said: “Whoever recites ten aayaat in qiyaam will not be recorded as one of the forgetful. Whoever recites a hundred aayaat in qiyaam will be recorded as one of the devout [???], and whoever prays a thousand aayaat in qiyaam will be recorded as one of the *muqantareen* (those who pile up good deeds).” (Reported by Abu Dawood and Ibn Hibbaan. It is a hasan report. *Saheeh al-Targheeb*, 635).

Yahyaa ibn Mu’aadh said: “The medicine of the heart is

five things: reading Qur'aan and pondering the meaning, having an empty stomach, praying at night (qiyaam al-layl), beseeching Allaah at the time of suhoor, and keeping company with righteous people.”

4 – Studying how the salaf and righteous people practised qiyaam al-layl and adhered to it. The salaf used to enjoy qiyaam al-layl and rejoice greatly in doing it. ‘Abd-Allaah ibn Wahb said: “Every type of pleasure is enjoyed only once, except for acts of worship, which are enjoyed three times: when you do it, when you remember it, and when you are given the reward for it.”

Muhammad ibn al-Munkadir said: “There is nothing left of the joys of this life except three: qiyaam al-layl, meeting one’s brothers in faith, and praying in congregation.”

Thaabit al-Banaani said: “There is nothing I enjoy more than qiyaam al-layl.”

Yazeed al-Riqaashi said: “A lot of tahajjud brings delight to the worshippers, and a lot of thirst (i.e., fasting), brings joy when they meet Allaah.”

Mukhallad ibn Husayn said: “I never woke up at night except I saw Ibraaheem ibn Adham remembering Allaah and praying, and this made me depressed, so I consoled myself with this aayah (interpretation of the meaning): ‘...*That is the Grace of Allaahm which He bestows on whom He pleases. And Allaah is the Owner of Great Bounty*’ [al-Hadeed 54:21].”

Abu ‘Aasim al-Nabeel said: “Abu Haneefah used to be called al-Watad (pole or pillar) because he prayed so much.”

Al-Qaasim ibn Ma’een said: “Abu Haneefah spent an entire night in qiyaam reciting this aayah (interpretation of the meaning): *Nay, but the Hour is their appointed*

time (for their full recompense), and the Hour will be more grievous and more bitter' [al-Qamar 54:46], repeating it and weeping, beseeching Allaah until morning came."

Ibraaheem ibn Shammaas said: "I used to see Ahmad ibn Hanbal staying up at night to pray when he was a young man."

Abu Bakr al-Marwadhi said: "I was with Imaam Ahmad for nearly four months in the army, and he never stopped praying qiyaam at night or reading Qur'aan during the day, and I never knew when he completed the Qur'aan, because he kept that secret."

Imaam al-Bukhaari used to pray qiyaam and tahajjud at night until the time of suhoor, and he would read between a half and a third of the Qur'aan, and complete it at suhoor every third night.

Al-'Allaamah Ibn 'Abd al-Haadi said, describing the qiyaam of Shaykh al-Islam Ibn Taymiyah: "At night he would keep away from people, and spend that time only with his Lord, beseeching Him continually and reciting Qur'aan, repeating different kinds of acts of worship by night and by day. When he began to pray, his body would start to tremble, leaning to the left and right."

Ibn Rajab said concerning his shaykh Imaam Ibn al-Qayyim: "He was a man of worship, tahajjud and lengthy prayers. I have never seen his equal in worship and knowledge of the Qur'aan, hadeeth and principles of faith."

Al-Haafiz Ibn Hajar said, describing his shaykh al-Haafiz al-'Iraaqi: "I stayed with him, and I never saw him forsake qiyaam al-layl: it was like a habit for him."

5 – Sleeping on one's right side. The Prophet (peace and

blessings of Allaah be upon him) taught his ummah to sleep on their right sides, as is reported in the hadeeth of Abu Hurayrah (may Allaah be pleased with him), who said that the Prophet (peace and blessings of Allaah be upon him) said: “When any one of you goes to bed, let him clear his bed by hitting it with his garment, for he does not know what may have come onto it. Then let him lie down on his right side, then let him say, ‘*Bismika Rabbi wada’tu janbi wa bika arfa’uhu. In amsakta nafsi farhamhaa wa in arsaltahaa fahfazhaa bimaa tafazu bihi ‘ibaadaka al-saaliheen* (In Your Name, my Lord, I lay myself down and I get up again. If You take my soul, then have mercy on it, and if You send it back to me, then protect it with that with which You protect Your righteous slaves).’” (Agreed upon).

Al-Baraa’ ibn ‘Aazib (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “When you want to go to bed, do wudoo’ as for prayer, then lie down on your right side.” (Agreed upon)

Hafsah (may Allaah be pleased with her) said: “When the Prophet (peace and blessings of Allaah be upon him) went to bed, he would put his right hand under his right cheek.” (Reported by al-Tabaraani, *Saheeh al-Jaami’*, 4523).

Imaam Ibn al-Qayyim (may Allaah have mercy on him) said: “There is a reason for his lying on his right side, which is that the heart is located on the left, so if a person lays on his left side, he will sleep too deeply, because the heart’s position will be too comfortable, but if he sleeps on his right side, he will not be too settled, so he won’t sleep deeply.”

6 – Sleeping in a state of tahaarah (purity). We have already quoted the hadeeth of al-Baraa’ ibn ‘Aazib (may

Allaah be pleased with him), in which the Prophet (peace and blessings of Allaah be upon him) said, “When you go to bed, do wudoo’ as if for prayer.” (Agreed upon).

Mu’aad ibn Jabal (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “There is no Muslim who goes to sleep remembering Allaah and in a state of purity, and when he turns over he asks Allaah for good in this world and the next, but it will be given to him.” (Reported by Abu Dawood and Ahmad. *Saheeh al-Jaami*’, 5754).

Ibn ‘Abbaas (may Allaah be pleased with them both) reported that the Prophet (peace and blessings of Allaah be upon him) said: “Purify these bodies and Allaah will purify you, for there is no slave who goes to sleep in a state of purity but an angel spends the night with him, and every time he turns over, [the angel] says, ‘O Allaah, forgive Your slave, for he went to bed in a state of purity.’” (Reported by al-Tabaraani. Al-Mundhiri said, its isnaad is jaayid. *Saheeh al-Jaami*’, 3831).

7 – Going to sleep early. Sleeping straight after ‘Ishaa’ is the advice of the Prophet (peace and blessings of Allaah be upon him), and a good and healthy habit. One of the ahaadeeth that describe its virtues was narrated by Abu Barzah al-Aslami (may Allaah be pleased with him) who said that the Prophet (peace and blessings of Allaah be upon him) used to prefer to delay ‘Ishaa’, and he did not like to sleep before it or talk after it. (Reported by al-Bukhaari).

Al-Haafiz Ibn Hajar reported that al-Qaadi ‘Ayaad said, concerning the phrase “He did not like to sleep before it”: “Because that could lead to one praying it too late, or delaying it until after the preferred time, and talking after it could lead to one sleeping before Fajr and missing it, or missing qiyaam al-layl.”

Ibn Raafi' said: " 'Umar ibn al-Khattaab (may Allaah be pleased with him) used to wave his stick at the people when darkness fell, and would say, 'Get up and go, may Allaah help you to pray qiyaam at night!'"

Another matter that has to do with sleep is choosing a suitable bed, not one that is excessively luxurious or soft, because that makes a person sleep too much and become negligent, and causes laziness and carelessness. 'Aa'ishah (may Allaah be pleased with her) said: "The pillow of the Prophet (peace and blessings of Allaah be upon him) on which he slept at night was made of leather stuffed with palm fibres." (Reported by Abu Dawood and Ahmad. *Saheeh al-Jaami* , 4714).

Ibn 'Abbaas (may Allaah be pleased with him) reported that 'Umar ibn al-Khattaab entered upon the Messenger of Allaah (peace and blessings of Allaah be upon him) when he was lying on a mat of palm fibres that had left marks on his side. 'Umar said, "O Messenger of Allaah, why do you not get something more comfortable than this?" He (peace and blessings of Allaah be upon him) said: "What do I have to do with this world? My relationship with this world is like that of a traveller on a hot summer's day, who seeks shade under a tree for an hour, then moves on."

(Reported by Ahmad and al-Haakim. *Saheeh al-Jaami* , 5545).

'Ali ibn Bakkaar (may Allaah have mercy on him) used to have a slave-woman who would spread out his bed for him, and he would touch it with his hand and say: "By Allaah, you are good, and by Allaah you are cool, but by Allaah I will not rest on you tonight." Then he would get up and pray qiyaam until Fajr.

Also, one should not sleep too much or too deeply. Ibraaheem ibn Adham said: "If you are sleeping at night,

and running about during the day, and always committing sin, how can you earn the pleasure of the One Who is directing your affairs?”

8 – Having the habit of reciting adhkaar prescribed by sharee’ah before going to sleep, because these adhkaar are like a fortress which protects a person from the Shaytaan, by the permission of Allaah, and helps him to get up for qiyaam. Among these adhkaar is that mentioned in the hadeeth of Abu Hurayrah (may Allaah be pleased with him), who said that the Prophet (peace and blessings of Allaah be upon him) said: “When any one of you goes to bed, let him clear his bed by hitting it with his garment, for he does not know what may have come onto it. Then let him lie down on his right side, then let him say, ‘*Bismika Rabbi wada’tu janbi wa bika arfa’uhu. In amsakta nafsi farhamhaa wa in arsaltahaa fahfazhaa bimaa tahfazu bihi ‘ibaadaka al-saaliheen* (In Your Name, my Lord, I lay myself down and I get up again. If You take my soul, then have mercy on it, and if You send it back to me, then protect it with that with which You protect Your righteous slaves).’”

(Agreed upon).

‘Aa’ishah (may Allaah be pleased with her) reported that when the Prophet (peace and blessings of Allaah be upon him) went to bed each night, he would put his palms together, blow in them, and recite *Qul huwa Allaahu ahad, Qul a’oodhu bi Rabbi’l-Falaq* and *Qul a’oodhu bi Rabbi’l-Naas*, then he would wipe as much of his body as he could with his hands, starting with his head and face, and the front of his body, doing this three times.

(Agreed upon).

Ibn Mas’ood (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon

him) said: “Whoever recites the last two aayahs of Soorat al-Baqarah, this will take care of him.” (Agreed upon).

Anas ibn Maalik (may Allaah be pleased with him) reported that when the Prophet (peace and blessings of Allaah be upon him) went to bed, he would say: “*Al-hamdu Lillaah illadhi at’amanaa wa saqaanaa, wa kafaanaa fa kam mimman laa kaafeeya lahu wa laa mu’weeya lahu* (Praise be to Allaah Who has fed us and given us to drink, and Who has given us enough, for how many are there who have no-one to suffice them or give them refuge).” (Reported by Muslim).

According to the hadeeth of Abu Hurayrah in which he tells the story of how he captured the Shaytaan, the Shaytaan said to him: “When you go to bed, recite Aayat al-Kursi, ‘*Allaah! None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists...*’ [*al-Baqarah 2:255 – interpretation of the meaning*] until the end of it, because it will bring Allaah’s protection for you, and no shaytaan will approach you until morning comes.” Abu Hurayrah (may Allaah be pleased with him) mentioned this to the Prophet (peace and blessings of Allaah be upon him), and he said, “He spoke the truth even though he is a liar.” (Agreed upon).

‘Ali ibn Abi Taalib (may Allaah be pleased with him) reported that when the Prophet’s daughter Faatimah (may Allaah be pleased with her) came to him and asked him for a servant, he (peace and blessings of Allaah be upon him) said to her and ‘Ali: “Shall I not teach you something that will be better for you than a servant? When you go to bed, say ‘*Subhaan Allaah*’ thirty-three times, ‘*al-hamdu Lillaah*’ thirty-three times, and ‘*Allaahu akbar*’ thirty-four times. This is better for you than a servant.” (Agreed upon).

Anas ibn Maalik (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “Recite *‘Qul yaa ayyuha’l-kaafiroon’* when you go to sleep, for it is a renunciation of shirk.” (Reported by al-Bayhaqi. *Saheeh al-Jaami’*, 1172).

Hafsah (may Allaah be pleased with her) reported that when the Prophet (peace and blessings of Allaah be upon him) went to bed, he would put his right hand under his right cheek and say: *‘Rabbi qinee ‘adhaabaka yawma tab’athu ‘ibaadaka* (My Lord, save me from Your punishment on the Day when You resurrect Your slaves).” (Reported by Abu Dawood, *Saheeh al-Jaami’*, 4532).

Al-Baraa’ ibn ‘Aazib (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “When you go to bed, do wudoo’ as if for prayer, then lie down on your right side, then say: *‘Allaahumma aslamtu nafsi ilayk, wa wajahtu wajhi ilayk, wa fawwadtu amri ilayk, wa alja’u zahri ilayk, raghbatan wa rahbatan ilayk, laa malja’a wa laa manjaa minka illa ilayk. Aamantu bi kitaabik alladhi anzalt, wa bi nabiiyyik alladhi arsalt* (O Allaah, I submit myself to You, I turn my face to You, I delegate my affairs to You and I rely totally on You, out of fear and hope of You. There is no refuge or sanctuary from You except in You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent).’ Then if you die, you will have died on the fitrah, so make these the last words you speak.” (Agreed upon).

Similarly, the Muslim should have the habit of reciting adhkaar prescribed by sharee’ah when waking up, such as that reported by Abu Hurayrah, who said that the Prophet (peace and blessings of Allaah be upon him) said: “When any one of you wakes up, he should say: *‘Al-hamdu Lillaah illadhi radda ‘alayya roohi, wa ‘aafaani fi jasadi wa adhina li bi dhikrihi* (Praise be to Allaah Who

has restored my soul, given health to my body, and allowed me to remember Him).” (Reported by al-Tirmidhi and al-Nisaa’i, *Saheeh al-Jaami*, 326).

‘Ubaadah ibn al-Saamit (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever turns over at night and says ‘*Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu’l-mulk wa lahu’l-hamd wa huwa ‘a’l kulli shay’in qadeer. Al-hamdulillahi, subhaan Allaah wa laa illaaha ill-Allaah wa Allaahu akbar wa laa hawla wa laa quwwata illa Billaah* (There is no god but Allaah Alone, with no partner or associate. His is the Dominion and the Praise, and He is Able to do all things. Praise be to Allaah, glory be to Allaah. There is no god except Allaah, Allaah is Most Great and there is no strength and no power except in Allaah),’ then says, ‘*Allaahumma ‘ghfir li* (O Allaah, forgive me),’ or some other du’aa’, it will be answered, and if he does wudoo’ and then prays, his prayer will be accepted.” (Reported by al-Bukhaari)

Imaam Ibn Battaal said: “Allaah has promised through His Prophet (peace and blessings of Allaah be upon him) that whoever wakes up from his sleep pronouncing words of Tawheed, submitting to His sovereignty, recognizing His blessings by praising Him, exalting Him above that which does not befit Him by glorifying Him (saying ‘*Subhaan Allaah*’), submitting to Him by magnifying Him (saying ‘*Allaahu akbar*’) and admitting one’s utter dependence upon His help, then if he makes du’aa’ it will be answered, and if he prays his prayer will be accepted. Everyone who hears this hadeeth should apply it and make the most of it, and make his intention sincerely for his Lord, may He be glorified and exalted.”

Al-Baraa’ ibn ‘Aazib (may Allaah be pleased with them both) said: “When the Prophet (peace and blessings of Allaah be upon him) woke up, he would say: ‘*Al-hamdu*

Lillaah illadhi ahyanaa ba'da maa amaataanaa wa ilayhi al-nushoor (Praise be to Allaah Who has brought us back to life after having caused us to die, and unto Him is the resurrection).” (Reported by Muslim).

Ibn ‘Abbaas (may Allaah be pleased with them both) reported that when the Prophet (peace and blessings of Allaah be upon him) woke up he would wipe the sleep from his face with his hand, then look at the sky and recite the final ten aayaat of Soorat Aal ‘Imran: “*Verily, in the creation of the heavens and the earth...*” [Aal ‘Imraan 3:190 – *interpretation of the meaning*].” (Reported by Muslim)

Imaam al-Nawawi said: “This indicates that it is mustahabb to wipe away the traces of sleep from one’s face, and to recite these aayaat when getting up from sleep.”

9 – Being keen to take a nap or siesta during the day, whether before zuhr or after. Anas (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “Take a nap, for the shayaateen do not take naps.” (Reported by al-Tabaraani. *Al-Saheehah*, 2647).

Ishaaq ibn ‘Abd-Allaah said: “Taking a nap is one of the deeds of good people. It revitalizes the heart and helps one to pray qiyaam al-layl.”

Al-Hasan al-Basri passed by a group of people in the marketplace in the middle of the day, and heard the racket they were making. He said, “Do these people take a nap?” It was said to him, “No.” He said, “I think their nights must be bad.”

10 – Avoiding eating or drinking too much. Eating and drinking too much are two of the main obstacles that

prevent people from praying qiyaam al-layl. Al-Miqdaam ibn Ma'd Yakrib (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: "Man fills no vessel worse than his stomach. It is sufficient for the son of Adam to have a few mouthfuls to give him the strength he needs. If he has to fill his stomach, then let him leave one-third for food, one-third for drink and one-third for air." (Reported by al-Tirmidhi and Ibn Maajah. *Saheeh al-Jaami'*, 5674).

Abu Juhayfah (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said to a man who burped in his presence: "Stop your burping, for the people who eat the most in this life will be the most hungry hungry on the Day of Resurrection." (Reported by al-Haakim. *Saheeh al-Jaami'*, 1190).

Sufyaan al-Thawri said: "You should eat little, so that you will be able to pray qiyaam al-layl."

Ma'qal ibn Habeeb saw some people eating a lot, and said, 'I do not think that our companions want to pray qiyaam al-layl.'

Wahb ibn Munbih said: "There is no son of Adam dearer to his shaytaan than the one who eats and sleeps a lot."

11 – Striving against oneself to pray qiyaam al-layl. This is one of the best means of helping oneself to pray qiyaam, because human nature is inclined towards wrongdoing, so the one who follows his own inclinations will be led to doom and destruction. Allaah has commanded us to strive against our own selves, as He says (interpretation of the meanings):

"And strive hard in Allaah's Cause as you ought to strive..." [al-Hajj 22:78]

“And as for those who strive hard in Our Cause, We will surely guide them to Our Paths. And verily, Allaah is with the muhsinoon (good-doers).” [al-‘Ankaboot 29:69]

“Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allaah’s Cause) out of what We have bestowed on them” [al-Sajdah 32:16]

Fadaalah ibn ‘Ubayd (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “The mujaahid is the one who strives against his own self for the sake of Allaah.” (Reported by al-Tirmidhi and Ibn Hibbaan. *Al-Saheehah*, 549).

According to the hadeeth of ‘Uqbah ibn ‘Aamir (may Allaah be pleased with him), the Prophet (peace and blessings of Allaah be upon him) said: “When a man from my ummah gets up to pray at night, striving against his own self to get up and purify himself, there are knots on him. When he washes his hands in wudoo’, one knot is undone. When he washes his face, another knot is undone. When he wipes his head another knot is undone. When he washes his feet, another knot is undone. Then Allaah says to those who are veiled (in the Unseen): ‘Look at this slave of Mine, he is striving against his own self and asking of Me. Whatever My slave asks of Me shall be his.’” (Reported by Ahmad and Ibn Hibaan. *Saheeh al-Targheeb*, 627).

Muhammad ibn al-Munkadir said: “I struggled against my own self for forty years until it became right.” Thaabit al-Banaani said: “I struggled for twenty years to make myself pray qiyaam al-layl, and I enjoyed it (qiyaam al-layl) for twenty years.” ‘Umar ibn ‘Abd al-‘Azeez said: “The best of deeds are those which we force ourselves to do.” ‘Abd-Allaah ibn al-Mubaarak said: “The souls of righteous people in the past used to push them to do good deeds, but our souls do not do what we want them to do

except by force, so we have to force them.” Qutaadah said: “O son of Adam, if you do not want to do any good except when you have the energy for it, then your nature is more inclined towards boredom and laziness. The true believer is the one who pushes himself.”

12 – Avoiding sin. If the Muslim wants to be one of those who earn the honour of speaking to Allaah in the depths of the night, let him beware of sin, for the one who is contaminated with the stain of sin will not be helped to pray qiyaam al-layl. A man said to Ibraaheem ibn Adham, “I cannot pray qiyaam al-layl, so tell me the cure for this.” He said, “Do not commit sin during the day, and He will help you to stand before Him at night, for your standing before Him at night is one of the greatest honours, and the sinner does not deserve that honour.”

A man said to al-Hasan al-Basri: “O Abu Sa’eed, I sleep in good health, and I love to pray qiyaam al-layl, and I prepare water with which to purify myself, so why can I not get up?” Al-Hasan said: “Your sins are restricting you.” He said, may Allaah have mercy on him, “The slave who commits a sin will be denied the opportunity to pray qiyaam at night and to fast during the day.”

Al-Fudayl ibn ‘Ayaad said: “If you cannot pray qiyaam al-layl, or fast during the day, know that you are indeed deprived and restricted, chained by your sins.”

13 – Checking oneself and rebuking oneself for not praying qiyaam al-layl. Checking oneself is one of the signs of the righteous and truthful. Allaah says (interpretation of the meaning): “*O you who believe! Fear Allaah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allaah. Verily, Allaah is All-Aware of what you do.*”

[*al-Hashr 59:18*].

Imaam Ibn al-Qayyim said: “If the slave is responsible and accountable for everything, even his hearing, sight and innermost thoughts, as Allaah says (interpretation of the meaning), ‘...*Verily, the hearing, and the sight, and the heart of each of you will be questioned by Allaah*’ [al-Isra’ 17:36], then he should check on himself before he is brought to account.”

Qiyaam al-layl is an act of worship that connects the heart to Allaah, may He be exalted, and enables it to overcome the temptations of life and to strive against one’s own self, at the time when voices are stilled, eyes are closed in sleep, and sleepers are tossing and turning in their beds. Therefore qiyaam al-layl is one of the measures of sincere determination and one of the qualities of those who have great ambitions. Allaah has praised them and distinguished them from others in the Qur’aan, where He says (interpretation of the meaning): “*Is one who is obedient to Allaah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: ‘Are those who know equal to those who know not?’ It is only men of understanding who will remember.*”

[al-Zumar 39:9]

Qiyaam al-layl is “sunnah mu’akkadah” (confirmed Sunnah), which the Prophet (peace and blessings of Allaah be upon him) urged us to do when he said, “You should pray qiyaam al-layl, for it is the habit of the righteous people who came before you, and it will bring you closer to your Lord, expiate for bad deeds, prevent sin, and expel disease from the body.” (Reported by al-Tirmidhi and Ahmad).

According to a hadeeth, the Prophet (peace and blessings of Allaah be upon him) said: “The best of prayers after

the prescribed prayers is qiyaam al-layl.” The Prophet (peace and blessings of Allaah be upon him) always had the habit of praying qiyaam al-layl, and never gave it up, whether he was travelling or staying at home. Even though he, among all the sons of Adam, would be the one to have all his past and future sins forgiven, he prayed qiyaam al-layl until his feet became swollen, and when he was asked about that, he said, “Should I not be a grateful slave?” (Agreed upon).

This is how the noble salaf were, may Allaah have mercy upon them. Abu’l-Darda’ (may Allaah be pleased with him) said: “Pray two rak’ahs in the darkness of the night for the darkness of the grave.” Ahmad ibn Harb said: “I am astonished at people who know that the delights of Paradise lie above them and the horrors of Hell lie beneath them. How can they sleep in between them?”

When ‘Umar ibn Dharr saw that night had come, he would say: “Night has come, and night has dignity, and Allaah is most deserving of reverence.”

For this reason, al-Fudayl ibn ‘Ayaad said: “I met some people who feel ashamed before Allaah to sleep for too long in the depths of the night. Such a person may be resting on his side, and when he moves, he says to himself, ‘This is not your right. Get up and take your share of the Hereafter.’”

Al-Hasan said: “We do not know of any deed more difficult than the struggle to stay up at night or to spend money.” It was said to him, “Why do the mutahajjadeen (those who pray Tahajjud at night) have the most beautiful faces?” He said, “Because they spend time alone with the Most Merciful, so He adorns them with some of His light.”

The women of the salaf also used to strive to pray qiyaam

al-layl with energy and determination. Where are the women of our own age when it comes to such great deeds? ‘Urwah ibn al-Zubayr said: “I came to ‘Aa’ishah (may Allaah be pleased with her) one day to greet her, and I found her praying and reciting the aayah (interpretation of the meaning), *‘But Allaah has been gracious to us, and has saved us from the torment of the Fire’* [al-Toor 52:27], repeating it and weeping. I waited for her, but I got bored of waiting, so I went to the market for some things I needed, then I came back to ‘Aa’ishah, and she was still praying and reciting this aayah and weeping.”

Anas ibn Maalik (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: “Jibreel said to me, ‘Go back to Hafsah, for she fasts a lot and prays a lot at night (qiyaam al-layl).’” (Reported by al-Haakim, *Saheeh al-Jaami*, 4227).

Mu’aadhah al-‘Adawiyyah, one of the righteous Taabi’aat spent her wedding night, along with her husband Silah ibn Ashyam, praying until Fajr. When her husband and son were killed in the land of jihaad, she would spend the whole night in prayer, worshipping and beseeching Allaah, and she would sleep during the day. If she felt sleepy whilst she was praying at night, she would tell herself: “O soul, there is plenty of sleep ahead of you.”

When Habeebah al-‘Adawiyyah prayed ‘Ishaa’, she would stand on the roof of her house, wearing her chemise and khimaar (i.e., covered in proper Islamic dress), then she would say, “O my God, the stars have come out, people have gone to sleep, and kings have closed their doors, but Your door is open. Every lover is alone with his lover, but here I am standing before You.” Then she would start to pray and talk to her Lord until the time of suhoor. When the time of suhoor came, she would say, “O Allaah, this night is ending, the day is coming, and I wish I knew whether you have accepted this night (of worship) from

me, so that I could congratulate myself, or if it has been rejected, so that I might console myself.”

‘Amrah, the wife of Habeeb al-‘Ajami, prayed qiyaam al-layl one night whilst her husband was asleep. When the time for suhoor came, and her husband was still asleep, she woke him up and said to him, “Get up, my master, for the night has gone, the day has come and ahead of you lies a long road with little provision, and a small group of righteous people who have gone before us, and we are still here.”

We ask Allaah to help us to remember Him, to thank Him and to worship Him properly. May Allaah bless our Prophet Muhammad.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

3172: How to strengthen one’s eemaan

Question:

Assalaam U’alaikum,

My iman is growing weak.

Are there any suggestions you have to strengthen one’s iman?

Answer:

Praise be to Allaah.

You will find a detailed answer to this question in the book “Weakness of Faith”, under “Shaykh’s books” on this website. And Allaah is the Source of help.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

605: Psychology: recommended reading

Question:

Are there any books on psychology which you would recommend?

Answer:

Praise be to Allaah.

If you are asking about the names of books on the field of Islamic psychology, the answer is that unfortunately there are still very few modern books in this field. There is a need for people who have studied the Qur'aan and Sunnah, and who have an insight into and practical experience of human psychology, as well as knowledge of the experience and writings of non-Muslims in this field, to write about this subject properly and produce useful work in this field. In any case, there are a few modern books in this field, which include the following:

'Ilm al-Nafs al-Da'wi (The psychology of Da'wah) by 'Abd al-'Azeez Muhammad al-Naghmeeshi

Madkhil ila al-Tarbiyah al-Islamiyah (Introduction to Islamic education) by 'Abd al-Rahmaan al-Yaami

Usas al-Sihhah al-Nafsiyyah li'l-Tifl al-Muslim (Principles of psychological health of the Muslim child) by Maalik Badri

Al-Tafakkur min al-Mushaahadah ila 'l-Shuhood: Diraasat Nafsiyah Islamiyah (From seeing to bearing witness: a study in Islamic psychology) by Maalik Badri

'Ilm al-Nafs al-Ta'leemi (Educational Psychology) by Muhammad Khaleefah Barakaat

Araa' Ibn al-Qayyim al-Tarbawiyah (The educational thought of Ibn al-Qayyim) by Hasan 'Ali Hasan al-Hijaaji

Diraasaat fi 'l-Nafs al-Insaaniyah (Studies in Human Psychology) by Muhammad Qutb

Manhaj al-Tarbiyah al-Islamiyah (Methodology of Islamic education) (2 vols.) by Muhammad Qutb

'Ilm al-Nafs fi Hayaatinaa al-Yawmiyah (Everyday Psychology) by Muhammad 'Uthmaan Najaati

'Ilm al-Nafs al-Takweeni (Formative Psychology) by 'Abd al-Hameed Muhammad al-Haashimi

Al-Muraahiqoon (Teenagers) by 'Abd al-'Azeez Muhammad al-Naghmeeshi

Usool 'Ilm al-Nafs al-'Aam (Principles of general psychology) by 'Abd al-Hameed Muhammad al-Haashimi

The first reference given will give you more details about these references, in sha Allaah. We ask Allaah to give you help and strength. Islam Q&A. Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

658: Dealing with a bad Temper

Question:

I have a bad temper, if I was mad or upset, I have moved away from the situation, when I was standing I would sit

down, when I were sitting I would lie down, and I have recited the “darood” and “laholawallah kuwatta”, but to no avail.

How does one control their temper then?

Answer:

Praise be to Allaah.

Anger is one of the evil whispers of Shaytaan, which leads to so many evils and tragedies, of which only Allaah knows their full extent. For this reason Islam has a great deal to say about this bad characteristic, and the Prophet (peace and blessings of Allaah be upon him) described cures for this “disease” and ways to limit its effects, among which are the following:

(1) Seeking refuge with Allaah from the Shaytaan:

Sulayman ibn Sard said: “I was sitting with the Prophet (peace and blessings of Allaah be upon him), and two men were slandering one another. One of them was red in the face, and the veins on his neck were standing out. The Prophet (peace and blessings of Allaah be upon him) said, ‘I know a word which, if he were to say it, what he feels would go away. If he said “I seek refuge with Allaah from the Shaytaan,” what he feels (i.e., his anger) would go away.’” (Reported by al-Bukhaari, al-Fath, 6/337)

The Prophet (peace and blessings of Allaah be upon him) said: “If a man gets angry and says, ‘I seek refuge with Allaah,’ his anger will go away.” (Saheeh al-Jaami’ al-Sagheer, no. 695)

(2) Keeping silent:

The Messenger of Allaah (peace and blessings of Allaah

be upon him) said: “If any of you becomes angry, let him keep silent.” (Reported by Imaam Ahmad, al-Musnad, 1/329; see also Saheeh al-Jaami’, 693, 4027).

This is because in most cases, the angry person loses self control and could utter words of kufr (from which we seek refuge with Allaah), or curses, or the word of divorce (talaaq) which would destroy his home, or words of slander which would bring him the enmity and hatred of others. So, in short, keeping silent is the solution which helps one to avoid all that.

(3) Not moving:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “If any of you becomes angry and he is standing, let him sit down, so his anger will go away; if it does not go away, let him lie down.”

The narrator of this hadeeth is Abu Dharr (may Allaah be pleased with him), and there is a story connected to his telling of it: he was taking his camels to drink at a trough that he owned, when some other people came along and said (to one another), “Who can compete with Abu Dharr (in bringing animals to drink) and make his hair stand on end?” A man said, “I can,” so he brought his animals and competed with Abu Dharr, with the result that the trough was broken. [i.e., Abu Dharr was expecting help in watering his camels, but instead the man misbehaved and caused the trough to be broken]. Abu Dharr was standing, so he sat down, then he laid down. Someone asked him, “O Abu Dharr, why did you sit down then lie down?” He said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: . . .” and quoted the hadeeth. (The hadeeth and this story may be found in Musnad Ahmad, 5/152; see also Saheeh al-Jaami’, no. 694).

According to another report, Abu Dharr was watering his

animals at the trough, when another man made him angry, so he sat down . . . (Fayd al-Qadeer, al-Manaawi, 1/408)

Among the benefits of this advice given by the Prophet (peace and blessings of Allaah be upon him) is the fact that it prevents the angry person from going out of control, because he could strike out and injure someone, or even kill - as we will find out shortly - or he could destroy possessions and so on. Sitting down makes it less likely that he will become overexcited, and lying down makes it even less likely that he will do something crazy or harmful. Al-'Allaamah al-Khattaabi, may Allaah have mercy on him, said in his commentary on Abu Dawud: "One who is standing is in a position to strike and destroy, while the one who is sitting is less likely to do that, and the one who is lying down can do neither. It is possible that the Prophet (peace and blessings of Allaah be upon him) told the angry person to sit down or lie down so that he would not do something that he would later regret. And Allaah knows best."

(Sunan Abi Dawud, with Ma'aalim al-Sunan, 5/141)

(4) Following the advice of the Prophet (peace and blessings of Allaah be upon him):

Abu Hurayrah, may Allaah be pleased with him, reported that a man said to the Prophet (peace and blessings of Allaah be upon him), "Advise me." He said, "Do not become angry." The man repeated his request several times, and each time the Prophet (peace and blessings of Allaah be upon him) told him, "Do not become angry." (Reported by al-Bukhaari, Fath al-Bari, 10/456)

According to another report, the man said: "I thought about what the Prophet (peace and blessings of Allaah be upon him) said, and I realized that anger combines all kinds of evil." (Musnad Ahmad, 5/373)

(5) Do not become angry and Paradise will be yours (a saheeh hadeeth, see Saheeh al-Jaami', 7374. Ibn Hijr attributed it to al-Tabaraani, see al-Fath 4/465):

Remembering what Allaah has promised to the righteous (muttaqeen) who keep away from the causes of anger and struggle within themselves to control it, is one of the most effective ways of extinguishing the flames of anger. One of the ahaadeeth that describe the great reward for doing this is: "Whoever controls his anger at the time when he has the means to act upon it, Allaah will fill his heart with contentment on the Day of Resurrection." (Reported by al-Tabaraani, 12/453, see also Saheeh al-Jaami', 6518).

Another great reward is described in the Prophet's words: "Whoever controls his anger at the time when he has the means to act upon it, Allaah will call him before all of mankind on the Day of Resurrection, and will let him choose of the Hur al-'Iyn whoever he wants." (Reported by Abu Dawud, 4777, and others. It is classified as hasan in Saheeh al-Jaami, 6518).

(6) Knowing the high status and advantages offered to those who control themselves:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The strong man is not the one who can overpower others (in wrestling); rather, the strong man is the one who controls himself when he gets angry." (Reported by Ahmad, 2/236; the hadeeth is agreed upon). The greater the anger, the higher the status of the one who controls himself. The Prophet (peace and blessings of Allaah be upon him) said: "The strongest man is the one who, when he gets angry and his face reddens and his hackles rise, is able to defeat his anger."

(Reported by Imaam Ahmad, 5/367, and classified as hasan in Saheeh al-Jaami', 3859)

Anas reported that the Prophet (peace and blessings of Allaah be upon him) passed by some people who were wrestling. He asked, "What is this?" They said: "So-and-so is the strongest, he can beat anybody." The Prophet (peace and blessings of Allaah be upon him) said, "Shall I not tell you who is even stronger than him? The man who, when he is mistreated by another, controls his anger, has defeated his own shaytaan and the shaytaan of the one who made him angry." (Reported by al-Bazaar, and Ibn Hijr said its isnaad is saheeh. Al-Fath, 10/519)

(7) Following the Prophet's example in the case of anger:

The Prophet (peace and blessings of Allaah be upon him) is our leader and has set the highest example in this matter, as is recorded in a number of ahaadeeth. One of the most famous was reported by Anas, may Allaah be pleased with him, who said: "I was walking with the Messenger of Allaah (peace and blessings of Allaah be upon him), and he was wearing a Najraani cloak with a rough collar. A Bedouin came and seized him roughly by the edge of his cloak, and I saw the marks left on his neck by the collar. Then the Bedouin ordered him to give him some of the wealth of Allaah that he had. The Prophet (peace and blessings of Allaah be upon him) turned to him and smiled, then ordered that he should be given something." (Agreed upon. Fath al-Baari, 10/375)

Another way in which we can follow the example of the Prophet (peace and blessings of Allaah be upon him) is by making our anger for the sake of Allaah, when His rights are violated. This is the kind of anger which is praiseworthy. So the Prophet (peace and blessings of Allaah be upon him) became angry when he was told about the imaam who was putting people off the prayer by making it too long; when he saw a curtain with pictures of animate creatures in 'Aa'ishah's house; when Usaamah

spoke to him about the Makhzoomi woman who had been convicted of theft, and he said “Do you seek to intervene concerning one of the punishments prescribed by Allaah?”; when he was asked questions that he disliked, and so on. His anger was purely for the sake of Allaah.

(8) Knowing that resisting anger is one of the signs of righteousness (taqwaa):

The righteous (al-muttaqoon) are those praised by Allaah in the Qur’aan and by His Messenger (peace and blessings of Allaah be upon him). Paradise as wide as heaven and earth has been prepared for them. One of their characteristics is that they (interpretation of the meaning) *“spend (in Allaah’s Cause) in prosperity and in adversity, [they] repress anger, and [they] pardon men; verily, Allaah loves al-muhsinoon (the good-doers).”* [Aal ‘Imraan 3:134]

These are the ones whose good character and beautiful attributes and deeds Allaah has mentioned, and whom people admire and want to emulate. One of their characteristics is that (interpretation of the meaning) *“. . . when they are angry, they forgive.”* [al-Shooraa 42:47]

(9) Listening to reminders:

Anger is a part of human nature, and people vary in their anger. It may be difficult for a man not to get angry, but sincere people will remember Allaah when they are reminded, and they will not overstep the mark. Some examples follow:

Ibn ‘Abbaas (may Allaah be pleased with him) reported that a man sought permission to speak to ‘Umar ibn al-Khattaab (may Allaah be pleased with him), then he said: “O son of al-Khattaab, you are not giving us much and you are not judging fairly between us.” ‘Umar (may Allaah

be pleased with him) was so angry that he was about to attack the man, but al-Hurr ibn Qays, who was one of those present, said: “O Ameer al-Mu’mineen, Allaah said to His Prophet (peace and blessings of Allaah be upon him) (interpretation of the meaning): *‘Show forgiveness, enjoin what is good, and turn away from the foolish’* [al-A’raaf 7:199]. This man is one of the foolish.” By Allaah, ‘Umar could go no further after al-Hurr had recited this aayah to him, and he a man who was careful to adhere to the Book of Allaah. (Reported by al-Bukhaari, al-Fath, 4/304).

This is how the Muslim should be. The evil munaafiq (hypocrite) was not like this when he was told the hadeeth of the Prophet (peace and blessings of Allaah be upon him) and one of the Companions said to him, “Seek refuge with Allaah from the Shaytaan.” He said to the one who reminded him, “Do you think I am crazy? Go away!” (Reported by al-Bukhaari, al-Fath, 1/465). We seek refuge with Allaah from failure.

(10) Knowing the bad effects of anger:

The negative effects of anger are many; in short they cause damage to one’s own self and to others. The angry person may utter words of slander and obscenity, he may attack others (physically) in an uncontrolled manner, even to the point of killing. The following story contains a valuable lesson:

‘Ilqimah ibn Waa’il reported that his father (may Allaah be pleased with him) told him: “I was sitting with the Prophet (peace and blessings of Allaah be upon him) when a man came to him leading another man by a rope. He said, ‘O Messenger of Allaah, this man killed my brother.’ The Messenger of Allaah (peace and blessings of Allaah be upon him) asked him, ‘Did you kill him?’ He said, ‘Yes, I killed him.’ He asked, ‘How did you kill him?’ He

said, ‘He and I were hitting a tree to make the leaves fall, for animal feed, and he slandered me, so I struck him on the side of the head with an axe, and killed him.’ . . .” (Reported by Muslim, 1307, edited by al-Baaqi).

Anger could lead to less than killing, such as wounding and breaking bones. If the one who caused the anger runs away, the angry person turns his anger in on himself, so he may tear his clothes, or strike his cheeks, or have a fit, or fall unconscious, or he may break dishes and plates, or break furniture.

In the worst cases, anger results in social disasters and the breaking of family ties, i.e., divorce. Ask many of those who divorced their wives, and they will tell you: it was in a moment of anger. This divorce results in misery for the children, regret and frustration, a hard and difficult life, all as a result of anger. If they had remembered Allaah, come to their senses, restrained their anger and sought refuge with Allaah, none of this would have happened. Going against the sharee’ah only results in loss.

The damage to health that results from anger can only be described by doctors, such as thrombosis, high blood pressure, tachycardia (abnormally rapid heartbeat) and hyperventilation (rapid, shallow breathing), which can lead to fatal heart attacks, diabetes, etc. We ask Allaah for good health.

(11) The angry person should think about himself during moments of anger:

If the angry person could see himself in the mirror when he is angry, he would hate himself and the way he looks. If he could see the way he changes, and the way his body and limbs shake, how his eyes glare and how out of control and crazy his behaviour is, he would despise himself and be revolted by his own appearance. It is well-known that

inner ugliness is even worse than outer ugliness; how happy the Shaytaan must be when a person is in this state! We seek refuge with Allaah from the Shaytaan and from failure.

(12) Du'aa':

Du'aa' is always the weapon of the believer, whereby he asks Allaah to protect him from evil, trouble and bad behaviour and seeks refuge with Him from falling into the pit of kufr or wrongdoing because of anger. One of the three things that can help save him is: being fair at times of contentment and of anger (Saheeh al-Jaami', 3039). One of the du'aa's of the Prophet (peace and blessings of Allaah be upon him) was:

"O Allaah, by Your knowledge of the Unseen and Your power over Your creation, keep me alive for as long as You know life is good for me, and cause me to die when You know death is good for me. O Allaah, I ask You to make me fear You in secret and in public, and I ask You to make me speak the truth in times of contentment and of anger. I ask You not to let me be extravagant in poverty or in prosperity. I ask You for continuous blessings, and for contentment that does not end. I ask You to let me accept Your decree, and for a good life after death. I ask You for the joy of seeing Your face and for the longing to meet You, without going through diseases and misleading fitnah (trials). O Allaah, adorn us with the adornment of faith and make us among those who are guided. Praise be to Allaah, the Lord of the Worlds."

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

Chapter 3

Children's Upbringing

38284: The danger of studying in the kaafir schools

Question:

My daughter goes to public school, in order to help her feel comfortable about her being a muslim among non muslims, I suggested to the teacher that I would do something for the classroom about Ramadan and Eid-el-fitr. Do you have any suggestions on what I can do for the kindergarten class?.

Answer:

Praise be to Allaah.

Firstly: there is no doubt that staying in the kaafir lands poses a grave danger to the religion and morals of the Muslim. Hence we should beware of that and try to avoid it, and set out conditions which will prevent the Muslim from falling into that great danger. The Muslim who stays in a kaafir country must meet two conditions, as follows:

1 – His religious commitment should be secure, in the sense that he should have sufficient knowledge and faith to give him the strength to remain steadfast in his religious commitment and to avoid going astray.

2 – He should be able to practise his religion openly by establishing the symbols of Islam with no impediment. Otherwise it is not permissible for him to stay there and he must migrate (hijrah) in that case. Ibn Qudaamah (may Allaah have mercy on him) said, when discussing the different categories of people with regard to migration:

The first group is those for whom migration is obligatory; these are the ones who are able to migrate and who are not able to practise their religion openly, who are not able to establish the duties of Islam whilst remaining among the kuffaar. These people have to migrate because Allaah says (interpretation of the meaning):

“Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you?’ They reply: ‘We were weak and oppressed on the earth.’ They (angels) say: ‘Was not the earth of Allaah spacious enough for you to emigrate therein?’”

[*al-Nisa*’ 4:97]

This is a stern warning which indicates that migrating is obligatory. Establishing the duties of Islam is obligatory for the one who is able to do that, and migration (hijrah) is a necessary part of these obligatory duties: whatever is essential to the fulfillment of an obligatory duty is also obligatory.

See *al-Mughni*, 8/457; *Majmoo’ Fataawa Ibn ‘Uthaymeen*, 3/25-30

Whatever is essential to the fulfillment of an obligatory duty is also obligatory. But there are some cases in which it is permissible for a Muslim to stay in a kaafir country. Please see question no. 13363

2 – For those who stay among the kuffaar for a reason, such as studying, the danger is even greater, because the student feels a need for his teacher, which may lead to him being friendly towards him and pretending to approve of his ways. Moreover, the student usually feels inferior to his teacher, then he starts to venerate him and adopt his views. Moreover the student will inevitably have

friends during his period of study. For all of these reasons we must be very cautious indeed, and in this case in addition to the conditions mentioned above there are other conditions, which include the following:

1 – The student should be very mature, so that he can distinguish between truth and falsehood. Hence sending students who are very young involves a serious danger to their religious commitment, morals and beliefs.

2 – The student should have sufficient knowledge of Islam to be able to distinguish truth from falsehood, lest he become confused and be deceived by them.

3 – He should have enough religious commitment and faith to protect him against kufr and immorality, because those who are weak in these areas will not be safe.

4 – He should have a need for the knowledge for which he is going there, in the sense that learning this will serve the interests of the Muslims and there is no equivalent available in Muslim schools, otherwise it is not permissible for him to stay among the kuffaar.

Hence the Prophet (peace and blessings of Allaah be upon him) said: “I disavow myself of any Muslim who settles among the mushrikeen.” Narrated by Abu Dawood, 2645; al-Tirmidhi, 1604; classed as saheeh by al-Albaani in *al-Irwa’*, 1207.

For all these reasons it is essential to be cautious with regard to this matter, especially when sending the young to their schools and even kindergartens, because that poses a threat to their behaviour and morals.

You are well aware that the danger to your children is not restricted to their joining them in their festivals, rather the danger is there simply because of their mixing with them and living among them. So you, as a father, have to

be wise in that and understand these dangers, and protect your children from being contaminated with their ideas or being influenced by them. Allaah says (interpretation of the meaning):

“O you who believe! Ward off yourselves and your families against a Fire (Hell)...”

[al-Tahreem 66:6]

Your children are a trust that have been given to you; if you can educate them only in Islamic school or with Muslim teachers, then do so, and it is better to err on the side of caution. Beware of everything that could damage their religious commitment and behaviour. I ask Allaah to help you and to protect you and to make goodness easy for you wherever it is. And Allaah is the source of strength.

Islam Q&A (www.islam-qa.com)

10211: What is the correct way to teach children and call them to Allaah?

Question:

How should I call my young brothers who are around the age of ten to be religiously committed, so that they will grow up as committed Muslims? What methods should I use with them?

Answer:

Praise be to Allaah.

We advise you to teach them the Qur’aan and the saheeh Sunnah, and the good manners of Islam, such as honouring one’s parents, upholding ties of kinship, honesty,

trustworthiness, etc. Make sure that they regularly pray in jamaa'ah. Also teach them the Islamic etiquette of eating, drinking, speaking, etc. If they grow up with these good manners, they will be guided and will remain steadfast, by the permission of Allaah, and they will grow up in a good way that will benefit them and their ummah, and you will have a great reward.

From Fataawa al-Lajnah al-Daa'imah, 12/261-262
(www.islam-qa.com)

10000: Her husband is not concerned about her children and takes them to a school that follows bid'ah

Question:

My husband is sending my son to an islamaic school that I think is very laxed in religion. My son is seven and has not been taught any of the Quran or any surah's. I have been working with him in english translation because I don't speak arabic. I've spoken to him about this but he puts it off or he makes relevance to sending my son to a school which is known for biddah and innovation. His other set of children from my co-wife attend this school and they recite the quran and surah's in arabic fluently. What do I do in this case I wan't my son to learn the Quran and surrah's but the school he attends is laxed and the school who gives this high priority is shuned by the islamic community in XXX. The masjid in a way functions within it's own little bubble sought of speak. Also my husband attends this masjids with my co-wife and his family and I on the other hand attend a more sunna community who don't follow madthabs. This is becoming a problem because my husband doesn't understand the caution that the scholars relate to about the madthabs. His response it how can you go to a particular school and

study under a particular sheih and then come back to the community and say don't follow madthabs. I'm not a scholar so I can't really offer him a concrete answer. Enshallah if you could give me some direction in this matter I would greatly appreciate it..

Answer:

Praise be to Allaah.

Firstly:

We appreciate the sister's keenness for her children to learn Qur'aan, because this is part of raising children well. We ask Allaah to give her strength and help her to do that.

Secondly:

Our advice to her is to strive hard to learn the Arabic language because that is the means of increasing her knowledge of this great religion. In addition she may teach her children whatever she wants of beneficial sciences, because the mother has more influence on her children than anyone else.

Thirdly:

Our advice to her husband is to fear Allaah and to treat his children equally with regard to concern and keenness to teach them that which will benefit them in both their worldly and religious interests, chief of which is the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him). According to the hadeeth, al-Nu'maan ibn Basheer (may Allaah be pleased with him) said: My father gave me a gift, and 'Amrah bint Rawaahah said: I will not agree until you ask the Messenger of Allaah (peace and blessings of Allaah be

upon him) to bear witness to it. So he went to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: “I have given a gift to my son from ‘Amrah bint Rawaahah and she told me to ask you to bear witness, O Messenger of Allaah.” He said, “Have you given something similar to all your children?” He said, “No.” He said: “Fear Allaah and treat your children equally.” He said, So he went back and took back his gift.

Narated by al-Bukhaari, 2447; Muslim, 1623.

The relevant point from this hadeeth is that the Messenger of Allaah (peace and blessings of Allaah be upon him) denounced the father of al-Nu'maan for giving something to him and not to his siblings. That also includes the ruling that the father should not single out one of his children for anything and exclude the others, whether that be teaching or anything else. Just as man would like all his children to honour and obey him equally, so he must treat them equally in all matters. One of the causes of envy and hatred among siblings is when the father shows preference to one of his children or loves him more than his siblings.

The story of Yoosuf bears the greatest testimony to that. Allaah says (interpretation of the meaning):

“When they said: ‘Truly, Yoosuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are ‘Usbah (a strong group). Really, our father is in a plain error.

Kill Yoosuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)’”

[Yoosuf 12:8-9]

Fourthly:

The husband has to pay attention to his children learning Islamic knowledge, especially the Arabic language and Qur'aan, and especially because what they learn when they are young stays with them more than what they learn when they grow older. As the saying goes, "what is learned when one is young is like something carved in stone." This is even more important if the Muslim is living in those countries where there is a lot of fitnah and temptation, and especially for children with a lot of distractions.

Fifthly:

The Muslim is obliged to follow the Qur'aan and Sunnah, because they are the source of divine law. Allaah says (interpretation of the meaning):

"O you who believe! Obey Allaah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination"

[al-Nisa' 4:59]

According to the hadeeth of Jaabir (may Allaah be pleased with him) the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "I have left behind you that which if you cling to it you will never go astray after that: the Book of Allaah."

Narrated by Muslim, 1218.

True guidance is based on following the Qur'aan and Sunnah, not on following the views of any human being, no matter who he is. This does not mean that we belittle

the status of the imams (may Allaah have mercy on them), for we seek the help of their words in understanding the Qur'aan and Sunnah correctly and in learning the rulings of sharee'ah. The Muslim does not reject these madhhabs or belittle their status, rather there is nothing wrong with the Muslim learning from them and benefitting from them. But what is to be denounced is when the followers of madhhabs cling to the madhhab and follow blindly, and insist on following the madhhab even if it goes against a saheeh hadeeth from the Prophet (peace and blessings of Allaah be upon him). The imams of the madhhabs did not deliberately go against the teachings of the Prophet (peace and blessings of Allaah be upon him), but it is well known that the Sahaabah scattered throughout the various regions, and the scholars of the madhhabs issued fatwas and spoke of what is halaal and haraam on the basis of the evidence that reached them, and they may have missed some ahaadeeth that did not reach them, whether that was a few or many. So with regard to the issues for which no evidence reached them they engaged in ijtihaad and some of their ijtihaad turned out to be contrary to the Sunnah. What the Muslim must do in such cases is to follow the Sunnah and excuse the imams, and believe that they will be rewarded for their ijtihaad and will be given either one or two rewards, as the Prophet (peace and blessings of Allaah be upon him) said.

They (the scholars and imams) commanded us to follow the Sunnah and to ignore their views if they go against the Sunnah.

Imam Abu Haneefah (may Allaah have mercy on him) said: If a hadeeth is saheeh then it is my madhhab.

And he said: It is not permissible for anyone to follow our view if he does not know from where we derived it.

And he said: If I say something that goes against the Book

of Allaah or the Sunnah of the Messenger of Allaah, then ignore what I say.

Imam Maalik ibn Anas (may Allaah have mercy on him) said: I am just a human being, I make mistakes and I get things right. So study what I say and whatever is in accordance with the Qur'aan and Sunnah, take it, and whatever is not in accordance with the Qur'aan and Sunnah, ignore it.

Imam al-Shaafa'i (may Allaah have mercy on him) said: If you find in my book something that goes against the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him), then follow the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him) and ignore what I say.

Imam Ahmad (may Allaah have mercy on him) said: Do not follow me and do not follow Maalik or al-Shaafa'i or al-Awzaa'i or al-Thawri; refer to what they referred to.

The point is that the imams refused to let anyone follow their views without evidence, especially if they went against the Qur'aan and Sunnah. They were human beings and were not infallible. But we acknowledge their position, status and high level of knowledge, and we benefit from them, without adhering blindly to what they said.

Sixthly:

With regard to the other school that the questioner describes as being well known for innovation (bid'ah) but paying a great deal of attention to the Qur'aan, she has to look at the interests of her children and weigh up the pros and cons. If it is possible to do without this school and find a private tutor for her sons, then the protection of her children dictates that she should not send them to a school where they follow bid'ah. The same applies if the

bid'ah has to do with serious issues that may lead to deviation from the way of Ahl al-Sunnah wa'l-Jamaa'ah.

But if the bid'ah is minor and does not reach this extent, and it is easy to explain it to the children and warn them against it, and there is no alternative to this school, then there is nothing wrong in sha Allaah with sending the children to this school, but she should be constantly watchful. Then if it becomes apparent that it is going to affect the children then she should stop them going to that school at once.

Seventhly:

Undoubtedly the shaykh who teaches people from the Qur'aan and Sunnah and looks for saheeh ahaadeeth from the Prophet (peace and blessings of Allaah be upon him) is better than anyone else. The Muslim must strive to benefit from him for himself and for his wife and children. Our advice to the husband is to listen to his wife who is keen to follow the Qur'aan and Sunnah, and to teach his wife and children Arabic and the Qur'aan, and to treat his children equally in that regard. He should adhere to the Qur'aan and Sunnah and not blindly follow any madhhabs or opinions that go against the Sunnah. And he should be kind and gentle with his wife, and try to advise her sincerely.

May Allaah open his heart and help him to do good.

We ask Allaah to give the questioner strength and to bestow His bounty upon her and help her to adhere to the truth.

And Allaah knows best.

Islam Q&A

(www.islam-qa.com)

45359: He travels a lot and fears that his children may go astray

Question:

I travel a great deal. I travel far away from my children for a year or two, then I come back and stay with them for one month, then I travel again, and so on. All of this is for the sake of earning money and providing for my children. In recent years I noticed that their attitude has started to become bad, and I fear that they may go astray. What should I do? Should I keep on travelling in order to earn money, or should I stop travelling and go back to them?.

Answer:

Praise be to Allaah.

You should note that Allaah has placed a trust on the shoulders of every father, and a responsibility concerning which he will be questioned on the Day of Resurrection. The Prophet (peace and blessings of Allaah be upon him) said: "Each of you is a shepherd and is responsible for his flock. The ruler is a shepherd and is responsible for his flock. The man is the shepherd of his family and is responsible for his flock. The woman is the shepherd of her husband's household and is responsible for her flock." Narrated by al-Bukhaari, 2409; Muslim, 1829.

The first thing that the father should pay attention to, regarding his children, is their religious commitment and morals; this will lead to their salvation in this world and in the Hereafter. Allaah says (interpretation of the meaning):

"O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and

stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded”

[al-Tahreem 66:6]

‘Ali ibn Abi Taalib said: This means: teach them and discipline them.

And before the responsibility of earning money and spending on them comes the greater responsibility of ensuring that they be saved in the Hereafter from the punishment of Allaah.

There are brilliant examples of men who fulfilled this trust and did that which Allaah had enjoined upon them with regard to their wives and children.

There is a man who wakes his wife up to pray during the last third of the night, and at Fajr he wakes up his children and takes them to the mosque and sits with them, remembering Allaah and reading Qur’aan until the sun comes up.

Another has the habit of taking his sons with him to the mosque to perform the five daily obligatory prayers, and when they have finished ‘Asr prayer he stays with them in the mosque, teaching them the Qur’aan and how to memorize it and recite it properly (tajweed), and what it means, then they all go home together.

But unfortunately there are many fathers who do not do that which Allaah has enjoined upon them of taking care of their family’s religious commitment and all they care about is looking after their worldly affairs.

There are some fathers who, if their child falls sick and his temperature rises a little, they panic and go looking for a doctor and a remedy, which is all well and good,

and is an act of compassion towards the child, but what is strange is that they do not care if their children commit haraam actions, even major sins that may doom one to Hell.

How high is the temperature of Hell?

How can they fear a slight rise of temperature in their child, and not worry about the fire of Hell?

There are some fathers who, if their child is falling behind in his studies and not keeping up with their classmates, go crazy and lose sleep, and worry a great deal until they bring a tutor who can help the child advance in his studies.

But if the children neglect their prayers or do something haraam, or commit a major sin, they do not blame them in that case.

Some fathers get very angry if their child transgresses one of their rights or ignores one of their commands, but they do not care if the child transgresses one of the rights of Allaah or disobeys one of His commands.

If a father neglects his children and does not teach them the Book of Allaah and the Sunnah of His Messenger and does not raise them according to the basic tenets of faith and Islamic behaviour, undoubtedly his children will go astray and will go out into society as weak and deviant personalities, and the first ones to suffer from their corruption and deviance will be this father and this mother who fell short in raising their children.

Hence our advice to you, if you think that your travelling and being far away from your children will affect their upbringing and cause them to go astray, is to go back to them and try to raise them properly.

What will it benefit you or your children if you amass wealth for them but they become deviant and corrupt?

If you look around you, you will see many examples of men who travelled and left their children behind, and who suffered alienation and loneliness for the sake of amassing wealth for their children, then they came back with the money, but they lost something that is more important than wealth, they lost their children, because the children went astray as a result of their father's absence and their mother's negligence.

The children do not appreciate what their fathers did for their sake, and they take the money start to curse them and mistreat them, and even hit them sometimes, so the fathers regret deeply the fact that they travelled and were so far away from their children... but what good is regret when so much time has passed?

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) was asked about the heads of families travelling. He replied:

With regard to the heads of families travelling, if their travel will cause harm to their families, then they should not travel, because the Prophet (peace and blessings of Allaah be upon him) said: "It is sufficient sin for a man that he should neglect those who are dependent on him." Classed as hasan by al-Albaani in *Saheeh Abi Dawood*, 1692. Whether they will harmed because of little maintenance or because of their weakness, it is haraam for such a person to travel. If they will not be harmed, but they will feel sad and will miss him, then if there is no real benefit in travelling which brings a greater reward than his staying with them, such as knowledge which he fears he will miss out on or a knowledgeable person he has to meet with, then it is better for him to stay with them. But if it is like the travel of many people, which is just for the purpose of leisure and filling time, then it is better for him to stay and worship Allaah at home in all cases. The person who is in this situation should consult

a knowledgeable person who knows him and what is best for him and who is trustworthy, because people's situations vary greatly with regard to such matters. And Allaah knows best. From *Majmoo' al-Fataawa*, 28/28.

We ask Allaah to guide you and to help you to do that which is best for you and your children. And Allaah knows best. Islam Q&A (www.islam-qa.com)

40163: Her son practices the secret habit every day. What should she do?

Question:

I am the mother of an only child, a seven year old boy, and recently I found him practicing the secret habit (masturbation). Every time I ask him if he did it today he tells me, quite frankly, yes. I forbade him to do this haraam action, then I started to take away some privileges and even hit him, but with no success. He is still doing it every day, maybe even more than once. I got tired of keeping an eye on him, and I feel ashamed before Allaah that this sin may stay with him until he grows up, and he may persist in not repenting, so he will get used to sin and regard it as insignificant, and so his heart will become deadened when he is still young.

Answer:

Praise be to Allaah. The family is often responsible for the children falling into sin, because they do not urge children to worship Allaah and they make available the means of falling into sin.

We do not know what is really happening here, but it may be that the circumstances surrounding this boy have made him fall into sin. He is an only child, and an only child is usually spoiled, which makes the means of falling

into sin readily available. This problem may be dealt with in a number of ways:

1 – Reducing the extent to which he is spoiled, because spoiling him makes him feel that he is not a man, so he tries to prove that he is a man by means of this habit or smoking, for example.

2 – Not making the means of falling into sin available, especially those which contribute to deadening of the heart, such as giving him music tapes to listen to and providing satellite channels for him to watch.

3 – Try not to let the child sleep alone or close the door when he is asleep, because being alone makes it easy to think about sin and encourages one to do it.

4 – Making the child feel attached to the mosque and its study circles, and to righteous friends. These are the greatest means of helping a person to correct his ways and strengthen his faith.

5 – Providing a useful Islamic audio-visual library, which will create in him a love for worship, teach him good manners and deter him from falling into sin.

6- Encouraging him to read, especially books that have to do with biographies of the scholars and heroic mujaahideen. Perhaps he will acquire some of their attributes and follow in their footsteps. It is better to encourage him to write a summary of what he reads, hears and watches, and to give him a suitable reward for that.

7 – Encourage him to memorize Qur'aan and fast; undoubtedly these will strengthen him spiritually.

8 – Try to organize his time so that he will be active during the day and will sleep early, because staying up late may make him think at length about sin.

9 – Explain to him the shar’i ruling on this habit and its effect on the mind, heart and faculties.

10 – Avoid humiliating him, hitting him and embarrassing him, because hitting him, humiliating him and embarrassing him will not make him give up this sin and others like it, rather you should deal with him in the way that is best and by giving him good advice.

And Allaah is the source of strength. Islam Q&A (www.islam-qa.com)

10016: How to raise righteous children

Question:

I find disciplining my children difficult and often become angry and beat them. Can you give me any advice on the subject, as well as any books that would be appropriate to read?.

Answer:

Praise be to Allaah.

Raising and educating children is one of the duties required of parents. Allaah has enjoined that in the Qur’aan, and the Messenger (peace and blessings of Allaah be upon him) also enjoined that. Allaah says (interpretation of the meaning):

“O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded” [*al-Tahreem 66:6*]

Imam al-Tabari said, commenting on this verse:

Here Allaah is saying: O you who believe in Allaah and His Messenger, “*Ward off yourselves*” teach one another that which will protect those who do it from the Fire and ward it off from them, if it is done in obedience to Allaah and they do it in obedience to Allaah. The phrase “*and your families against a Fire*” means, and teach your families to do acts of obedience to Allaah so that they may protect themselves from the Fire.

Tafseer al-Tabari, 18/165

Al-Qurtubi said:

Muqaatil said: This is a duty that he owes to himself, his children, his family and his male and female slaves. Ilkiya said: We have to teach our children and families religious commitment and goodness, and what they cannot do without of etiquette. This is what Allaah says (interpretation of the meaning):

“And enjoin AsSalaat (the prayer) on your family, and be patient in offering them [i.e. the Salaat (prayers)]”

[Ta-Ha 20:132]

And Allaah said to the Prophet (peace and blessings of Allaah be upon him) (interpretation of the meaning):

“And warn your tribe (O Muhammad) of near kindred”

[al-Shu'ara' 26:214]

And the Prophet (peace and blessings of Allaah be upon him) said:

“And teach them (children) to pray when they are seven years old.”

Tafseer al-Qurtubi, 18/196

The Muslim – any Muslim – is a daa’iyah who calls people to Allaah, so the first people whom he calls should be his children and family who are close to him. When Allaah commanded His Messenger (peace and blessings of Allaah be upon him) to call people, He said (interpretation of the meaning):

“And warn your tribe (O Muhammad) of near kindred”

[al-Shu’ara’ 26:214]

because they are the first people to whom he should do good and show mercy.

The Messenger (peace and blessings of Allaah be upon him) gave the parents the responsibility of raising the children and made that obligatory upon them.

It was narrated that ‘Abd-Allaah ibn ‘Umar said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Each of you is a shepherd and each of you is responsible for his flock. The ruler is a shepherd and is responsible for his flock. A man is the shepherd of his family and is responsible for his flock. A woman is the shepherd of her husband’s household and is responsible for her flock. A servant is the shepherd of his master’s wealth and is responsible for his flock.” He said: and I think he said, “A man is the shepherd of his father’s wealth and is responsible for his flock. Each of you is a shepherd and is responsible for his flock.”

Narrated by al-Bukhaari, 583; Muslim, 1829.

Part of your duty is to bring them up from a young age to love Allaah and His Messenger and to love the teachings of Islam. You should tell them that Allaah has a Paradise and a Hell; that His Hell is hot and its fuel is men and stones. The following story contains an important lesson.

Ibn al-Jawzi said:

There was a king who had a lot of wealth, and he had a daughter and no other children. He loved her very much, and he used to let her enjoy all kinds of entertainment. This went on for a long time. Beside the king there lived a devoted worshipper, and whilst he was reciting one night, he raised his voice saying, “*O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones* “ [al-Tahreem 66:6 – interpretation of the meaning]. The girl heard his recitation and said to her servants, “Stop!” But they did not stop. The worshipper started to repeat the verse, and the girl kept telling them to stop, but they did not stop. She put her hands to her collar and tore her garment, and they went to her father and told him the story. He went to her and said, “My dear, what happened to you tonight? What made you weep?” and he hugged her. She said, “I ask you by Allaah, O my father, to tell me, does Allaah have a Fire the fuel of which is men and stones?” He said, “Yes.” She asked him, “Why did you not tell me? By Allaah I will not eat any good food or sleep on any soft bed until I know whether my abode is in Paradise or Hell.”

Safwat al-Safwah, 4/437-438

You have to keep them away from the places of immorality and misguidance; do not leave them to grow up with evil things from the television etc, then after that expect them to be righteous, for whoever sows thorns cannot harvest grapes. That should be done when they are young, so that it will be easy for them when they grow up, and they will get used to it, and it will be easy for you to tell them what to do and what not to do, and it will be easy for them to obey you.

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Teach your

children to pray when they are seven years old, and smack them if they do not do so when they are ten, and separate them in their beds.”

Narrated by Abu Dawood, 495; classed as saheeh by Shaykh al-Albaani in *Saheeh al-Jaami*’, 5868

But the educator must be merciful, forbearing, easy-going and approachable, not foul-mouthed or unkempt, arguing in a manner that is better, far removed from insulting, rebuking and beating, unless the child is one of those who willfully disobey and rejects his father’s commands and neglects his duties and does haraam things; in that case it is better to use stern measures with him, without causing him harm.

Al-Minaawi said: For a father to discipline his child when he reaches the age of discernment [??] means that he should raise him with the characteristics of the righteous believers and protect him from mixing with evildoers; he should teach him the Qur’aan and good manners and the language of the Arabs, let him hear the Sunnah and the sayings of the Salaf and teach him the religious rulings that he cannot do without. He should warn him then smack him if he does not pray etc. That will be better for him than giving a saa’ in charity, because if he teaches him properly, his actions will be among his ongoing charity, whereas the reward for a saa’ of charity is limited, but that will last as long as the child lives. Discipline is the nourishment of the soul, and training it for the Hereafter.

“O you who believe! Ward off yourselves and your families against a Fire (Hell)...”

[al-Tahreem 66:6 – interpretation of the meaning]

Protecting yourself and your family from it means reminding them of Hell. Discipline includes preaching, warning, threatening, smacking, detaining, giving and

being kind. Disciplining one who is good and noble is different from disciplining one who is difficult and ignoble. *Fayd al-Qadeer*, 5/257

Smacking is a means of correcting the child; it is not something that it wanted in and of itself, rather it is resorted to if the child is stubborn and disobedient.

There is a system of punishment in Islam, and there are many punishments in Islam, such as the *hadd* punishments for adultery, theft, slander, etc. All of these are prescribed in order to set the people straight and put a stop to their evil.

Concerning such matters the Prophet (peace and blessings of Allaah be upon him) advised parents to deter their children from doing wrong.

It was narrated from Ibn ‘Abbaas that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Hang your whip where the members of the household can see it, for that will discipline them.”

Narrated by al-Tabaraani, 10/248; its isnaad was classed as hasan by al-Haythami in *Majma’ al-Zawaa’id*, 8/106

Al-Albaani said in *Saheeh al-Jaami’*, 4022, it is hasan.

So raising children should be a balance between encouragement and warning. The most important element of all is making the environment in which the children live a good one, by providing the means whereby they may be guided; this means that their educators should be religiously committed, including their parents.

One of the ways in which a parent may be successful in raising his children is to use a cassette player to play tapes of teachings, Qur’aan recitation, khutbahs and lessons of scholars, for there are many available.

With regard to the books that you asked about, which you can refer to with regard to raising children, we recommend the following:

Tarbiyat al-Atfaal fi Rihaab al-Islam by Muhammad Haamid al-Naasir and Khawlah ‘Abd al-Qadir Darweesh

Kayfa yurabbi al-Muslim waladahu by Muhammad Sa’eed al-Mawlawi

Tarbiyat al-Abna ‘fi ‘l-Islam by Muhammad Jameel Zayno

Kayfa nurabbi Atfaalana by Mahmoud Mahdi al-Istanbuli

Mas’ooliyat al-Abb al-Muslim fi Tarbiyat al-Walad by ‘Adnaan Ba Haarith

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

20064: Rights of children

Question:

What are the rights of wife, children on the man.

Answer:

Praise be to Allaah.

1 – The wife’s rights:

These have been discussed in detail in the answer to question no. 10680

2 – The children’s rights.

Allaah has given children rights over their parents just as the parents have rights over their children.

It was narrated that Ibn ‘Umar said: “Allaah has called them *abraar* (righteous) because they honoured (*barru*) their fathers and children. Just as your father has rights over you, so too your child has rights over you.

Al-Adab al-Mufrad, 94.

The Messenger of Allaah (peace and blessings of Allaah be upon him) said, according to a hadeeth narrated by ‘Abd-Allaah ibn ‘Umar, “... and your child has rights over you.”

Muslim, 1159.

The child’s rights over their children include some that come even before the child is born, for example:

1 – Choosing a righteous wife to be a righteous mother.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “A woman may be married for four reasons: her wealth, her lineage, her beauty and her religious commitment. Marry the one who is religiously committed, may your hands be rubbed with dust (i.e., may you prosper).” (Narrated by al-Bukhaari, 4802; Muslim, 1466).

Shaykh ‘Abd al-Ghani al-Dahlawi said: Choose from among women those who are religiously committed and righteous, and who are of good descent, for if a woman is of illegitimate descent, this bad characteristic may be passed to her children. Allaah says (interpretation of the meaning):

“The adulterer — fornicator marries not but an adulteress — fornicatress or a Mushrikah; and the adulteress —

*fornicatress, none marries her except an adulterer —
fornicator or a Mushrik”*

[al-Noor 24:3]

Rather Islam recommends compatibility for the purpose of harmony and to avoid a person being shamed if he marries into a family that is not compatible.

Sharh Sunan Ibn Maaajah, 1/141

Rights after the child is born:

1 – It is Sunnah to do *tahneek* for the child when he is born:

It was narrated that Anas ibn Maalik (may Allaah be pleased with him) said: The son of Abu Talhah was sick. Abu Talhah went out and the child died, and when Abu Talhah returned he said, “What happened to my son?” Umm Sulaym (his wife) said, ‘He is quieter than he was.’ Then she brought him his dinner and he ate, then he had marital relations with her, and when he finished she said, “They buried the child.” The following morning, Abu Talhah went to the Messenger of Allaah (peace and blessings of Allaah be upon him) and told him what had happened. He said, “Did you have marital relations last night?” He said, “Yes.” He said, “O Allaah, bless them.” She later gave birth to a boy. Abu Talhah said to me, “Keep him until I bring him to the Prophet (peace and blessings of Allaah be upon him).” He brought him to the Prophet (peace and blessings of Allaah be upon him) and I sent some dates with him. The Prophet (peace and blessings of Allaah be upon him) took him and said, “Is there anything with him?” They said, “Yes, some dates.” The Prophet (peace and blessings of Allaah be upon him) took some and chewed it, then he took some from his mouth and put it in the child’s mouth (*tahneek*), and named him ‘Abd-Allaah.

Narrated by al-Bukhaari, 5153; Muslim, 2144

Al-Nawawi said:

The scholars are agreed that it is mustahabb to do *tahneek* with dates for the child when he is born; if that is not possible then to use some similar kind of sweet. The dates should be chewed until they become soft enough to be swallowed, then the child's mouth should be opened and a little of the dates put in his mouth.

Sharh al-Nawawi 'ala Muslim, 14/122-123

2 – The child should be given a good name, such as ‘Abd-Allaah or ‘Abd al-Rahmaan.

It was narrated from Naafi’ that Ibn ‘Umar said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The most beloved of your names to Allaah are ‘Abd-Allaah and ‘Abd al-Rahmaan.”

(Narrated by Muslim, 2132)

It is mustahabb to give the child a Prophet's name:

It was narrated that Anas ibn Maalik said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “A child was born to me last night and I called him by the name of my father Ibraaheem.”

Narrated by Muslim, 2315

It is mustahabb to name the child on the seventh day, but there is nothing wrong with naming him on the day of his birth, because of the hadeeth quoted above.

It was narrated from Samurah ibn Jundub that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Every child is in pledge for his ‘aqeeqah which should be slaughtered for him on the seventh day, his head should be shaved and he should be named.

Narrated by Abu Dawood, 2838; classed as saheeh by Shaykh al-Albaani in *Saheeh al-Jaami* , 4541

Ibn al-Qayyim said:

The purpose of naming is to define the thing named, because if there is something whose name is unknown it is difficult to refer to it. So it is permissible to name him (the child) on the day he is born, and it is permissible to delay the naming until the third day, or until the day of the ‘aqeeqah, or before or after that. The matter is broad in scope.”

Tuhfat al-Mawlood, p. 111

3 – It is Sunnah to shave the child’s head on the seventh day and to give the weight of the hair in silver in charity.

It was narrated that ‘Ali ibn Abi Taalib said: The Messenger of Allaah (peace and blessings of Allaah be upon him) slaughtered a sheep as the ‘aqeeqah for al-Hasan, and he said, “O Faatimah, shave his head and give the weight of his hair in silver in charity.” So she weighed it and its weight was a dirham or part of a dirham.

Narrated by al-Tirmidhi, 1519; classed as hasan by Shaykh al-Albaani in *Saheeh al-Tirmidhi*, 1226.

4 – It is mustahabb for the father to do the ‘aqeeqah, as stated in the hadeeth quoted above, “Every child is in pledge for his ‘aqeeqah.”

Two sheep should be sacrificed for a boy and one for a girl.

It was narrated from ‘Aa’ishah that the Messenger of Allaah (peace and blessings of Allaah be upon him) commanded them (to sacrifice) two similar sheep for a boy and one for a girl.

Narrated by al-Tirmidhi, 1513; *Saheeh al-Tirmidhi*, 1221; Abu Dawood, 2834; al-Nasaa'i, 4212; Ibn Maajah, 3163

5 – Circumcision

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The fitrah is five things, or five things are part of the fitrah: circumcision, shaving the pubic hairs, plucking the armpit hairs, clipping the nails and trimming the moustache.”

Narrated by al-Bukhaari, 5550; Muslim, 257

The child’s rights with regard to education and upbringing:

It was narrated from ‘Abd-Allaah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Each of you is a shepherd and is responsible for his flock. The ruler who is in charge of people is a shepherd and is responsible for them. The man is the shepherd of his household and is responsible for them. The woman is the shepherd of her husband’s house and child and is responsible for them. The slave is the shepherd of his master’s wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.”

Narrated by al-Bukhaari, 2416; Muslim, 1829.

So parents must take care of teaching their children the duties of Islam and other virtues that are recommended in sharee’ah, and worldly matters that they need in order to live a decent life in this world.

The man should start by teaching them the most important things, then the next most important. So he starts by teaching them correct ‘aqeedah, free from shirk and bid’ah. Then he teaches them the acts of worship,

especially prayer. Then he teaches them and trains them in good manners and characteristics, and everything that is good.

Allaah says (interpretation of the meaning):

“And (remember) when Luqmaan said to his son when he was advising him: “O my son! Join not in worship others with Allaah. Verily, joining others in worship with Allaah is a great Zulm (wrong) indeed”

[Luqmaan 31:13]

It was narrated from ‘Abd al-Malik ibn al-Rabee’ ibn Sabrah from his father that his grandfather said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Teach the child to pray when he is seven years old, and smack him if he does not pray when he is ten.”

Narrated by al-Tirmidhi, 407; Abu Dawood, 494. Classed as saheeh by Shaykh al-Albaani in *Saheeh al-Jaami’*, 4025

It was narrated that al-Rubayyi’ bint Mu’awwidh said: The Prophet (peace and blessings of Allaah be upon him) sent word on the morning of Ashoora’ to the areas where the Ansaar lived (on the outskirts of Madeenah), saying: Whoever did not fast this morning, let him not eat for the rest of the day, and whoever started fasting this morning, let him complete his fast. She said: We used to observe this fast after that, and we used to make our children fast and make them toys of wool; if one of them cried for food we would give him that toy until it was time to break the fast. Narrated by al-Bukhaari, 1859; Muslim, 1136

It was narrated that al-Saa’ib ibn Yazeed said: I was taken for Hajj with the Messenger of Allaah (peace and blessings of Allaah be upon him) when I was seven years old. Narrated by al-Bukhaari, 1759

Training in good manners and characteristics:

Every father and mother should train their children in praiseworthy characteristics and good manners, whether towards Allaah, His Prophet the Messenger of Allaah (peace and blessings of Allaah be upon him), towards their Qur'aan and ummah, and with everyone whom they know and who has rights over them. They should not behave badly with those whom they mix with, their neighbours or their friends.

Al-Nawawi said:

The father must discipline his child and teach him what he needs to know of religious duties. This teaching is obligatory upon the father and all those in charge of children before the child reaches the age of adolescence. This was stated by al-Shaafa'i and his companions. Al-Shaafa'i and his companions said: This teaching is also obligatory upon the mother, if there is no father, because it is part of the child's upbringing and they have a share of that and the wages for this teaching may be taken from the child's own wealth. If the child has no wealth then the one who is obliged to spend on him may spend on his education, because it is one of the things that he needs. And Allaah knows best.

Sharh al-Nawawi 'ala Saheeh Muslim, 8/44

The father should bring them up with good manners in all things, eating, drinking, dressing, sleeping, going out of the house, entering the house, riding in vehicles, etc, and in all their affairs. He should instill in them the attributes of a good man, such as love of sacrifice, putting others first, helping others, chivalry and generosity. He should keep them away from evil characteristics such as cowardice, stinginess, lack of chivalry, lack of ambition, etc.

Al-Manaawi said:

“Just as your parents have rights over you, so too your child has rights over you, rather many rights, such as teaching them the individual obligations, teaching them Islamic manners, giving them gifts equally, whether that is a gift, a waqf, or other gift. If preference is shown with no reason, that is regarded as invalid by some of the scholars and as makrooh by others.

Fayd al-Qadeer, 2/574

He must also protect his sons and daughters from everything that may bring them close to the Fire. Allaah says (interpretation of the meaning):

“O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded”

[al-Tahreem 66:6]

al-Qurtubi said:

al-Hasan commented on this verse by saying, Command them and forbid them. One of the scholars said: (The phrase) Ward off (or protect) yourselves includes children, because the child is part of him, as it says in the verse (interpretation of the meaning): “...nor on yourselves, if you eat from your houses...” *[al-Noor 24:61]*, where the various relatives are not mentioned individually. So he should teach him what is halaal and what is haraam, and make him avoid sin, and teach him other rulings.

Tafseer al-Qurtubi, 18/194-195.

Spending:

This is one of the father's obligations towards his children; it is not permissible for him to fall short in that or to neglect this matter, rather he is obliged to do this duty in the fullest sense.

It was narrated that 'Abd-Allaah ibn 'Amr (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "It is sufficient sin for a man if he neglects those on whom he is obliged to spend."

Narrated by Abu Dawood, 1692; classed as sahan by Shaykh al-Albaani in *Saheeh al-Jaami'*, 4481.

Another of the greatest rights is to give the child a good upbringing and take good care of him or her – especially in the case of girls. The Messenger of Allaah (peace and blessings of Allaah be upon him) encouraged this righteous deed.

It was narrated that 'Aa'ishah the wife of the Prophet (S) said: A woman came to me with two daughters and asked me for food, and I could not find anything except one date which I gave to her. She shared it between her two daughters, then she got up and went out. The Prophet (peace and blessings of Allaah be upon him) came in and I told him what had happened. He said: "Whoever is in charge of any of these girls and treats them well, they will be a shield for him against the Fire."

Narrated by al-Bukhaari, 5649; Muslim, 2629

Another important matter which is one of the rights of children to which attention must be paid, is treating children fairly. This right was referred to by the Prophet (peace and blessings of Allaah be upon him) in the saheeh hadeeth: "Fear Allaah and treat your children fairly." (Narrated by al-Bukhaari, 2447; Muslim, 1623). It is not permissible to show preference to females over males,

just as it is not permissible to show preference to males over females. If the father makes this mistake and shows preference to some of his children over others, and does not treat them fairly, this will lead to many evils, such as:

The harm that befalls the father himself, for the children whom he denies or deprives will grow up to hate him. The Prophet (peace and blessings of Allaah be upon him) referred to this in the hadeeth narrated by Muslim (1623) when he said to the father of al-Nu'maan, "Would you like them to honour you equally?" He said, "Yes." In other words, if you want them all to honour you equally, then be fair in giving gifts to them.

Another evil consequence is the children hating one another, and stoking the flames of hatred and enmity between them.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

26192: Her sister does not pray and does not behave properly

Question:

What should i do of my younger sister. She does not offer any prayers, she is always telling lies and fighting. The whole house is sick and tired of her.

Answer:

Praise be to Allaah.

We appreciate your getting in touch with us, and we ask Allaah to guide us and protect us from the evil of our own selves.

With regard to your sister's situation, it is the same in the case of many young people these days. We ask Allaah to guide them and us. Our duty towards them – as it seems to be – is as follows:

Firstly: we should turn to Allaah and ask Him to guide them, for He is the controller of the hearts. Perhaps a du'aa' from the heart will be the cause of her happiness in this world and in the Hereafter.

Secondly: you should stop dealing with her on the basis that she is a child or that she does not know what is in her best interests. People – especially in adolescence – like the people around them to make them feel that they are important; they do not like people to treat them as if they are still children.

Thirdly: try to get her in touch with righteous young women, and keep her away from her friends who are not good, even if that means changing her school. That should be done without her realizing what is going on, because otherwise she may become more stubborn which will make the problem worse.

Fourthly: You should not look at her with disapproval only, rather you should express your approval of good things that she does and you should give her gifts if she does good things.

Fifthly: you could advise her via a person whom she likes, such as a teacher or friend, etc.

Sixthly: You should try to give her tapes or books containing teachings in an indirect manner, such as putting them near her or listening to the tape in the car whilst she is riding in it.

With regard to her not praying, this is an extremely serious matter. The status of prayer in Islam is that of a foundation

on which the entire structure rests. Hence the Prophet (peace and blessings of Allaah be upon him) said, “The covenant that stands between us and them is prayer; whoever does not pray is a kaafir.” (Narrated by al-Tirmidhi, 2621; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2113)

And he (peace and blessings of Allaah be upon him) said: “Between a man and *shirk* and *kufir* stands his giving up prayer.” (Narrated by Muslim, 82).

So you have to advise her and preach to her and guide her to the right way; for this purpose you may combine encouragement and threat, gentleness and strictness; if the matter requires some harshness sometimes, there is nothing wrong with using it.

The Prophet (peace and blessings of Allaah be upon him) said: “Teach your children to pray when they are seven years old, and hit them if they do not pray when they are ten, and separate them in their beds.” (Narrated by Abu Dawood, 495; classed as saheeh by al-Albaani in *Saheeh Abi Dawood*, 466.

This strictness and harshness is only in her best interests.

We ask Allaah to set the affairs of the Muslims straight.

Islam Q&A (www.islam-qa.com)

8858: Parents watching over their children

Question:

As a muslim parent trying to raise my children islamically, what is your advise on searching my childrens belongings and if I find things that are haram or forbidden do I have the right to take them and destroy them even though they are in their possession?.

Answer:

Praise be to Allaah.

Our advice is that the mother or father should from time to time examine their children's belongings. That is because the Shaytaan may make attractive to them the idea of keeping something haraam that it is not permissible to look at or listen to. This is part of the responsibility that Allaah has enjoined upon parents towards their children.

For many sons and daughters, the means of their being guided and their giving up evil things that they are indulging in is the watchfulness of their fathers and mothers, and their taking good care of them. It is easy to put a stop to evil at the beginning, or to warn against bad friends at the beginning, but if it has been going on for a long time, it will be difficult to rescue sons and daughters from this bad company.

In most cases, it will be possible to find out what bad things your sons and daughters have by inspecting their bags, reading their books and getting to know their friends.

How many young men and women have wished that their parents had watched what they were doing and examined their belongings at an early stage, before corruption took a hold of their hearts.

Hence we advise you to do this from time to time, without letting them realize that, lest they take precautions and avoid keeping anything dubious with their stuff.

This watching should be done if the parent sees some indication that his child is starting to go astray. But if it seems that the child is righteous and keeping away from evil things, then neither the parents or anyone else has the right to watch over the child or inspect his personal

belongings, because that comes under the heading of suspicion and spying, which Allaah has forbidden when He said (interpretation of the meaning):

“O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not”

[al-Hujuraat 49:12]

But if the mother or father finds something haraam, then they have to destroy it, and then advise the child in whose possession this evil thing was found.

It was narrated that Abu Sa’eed al-Khudri said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.”

(Narrated by Muslim, 49).

Imam al-Nawawi said:

With regard to the Prophet’s words “let him change it”, this is a positive command, according to the consensus of the ummah. The Qur’aan, Sunnah and consensus of the ummah all agree that it is obligatory to enjoin what is good and forbid what is evil; this is also part of the sincerity (naseehah) which is the religion.

Moreover, enjoining what is good and forbidding what is evil is fard kafaayah (a communal obligation). If some of the people undertake to do it, the rest are absolved of blame; but if they all fail to do it, then everyone who was able to do it but did not, with no excuse and no fear, is guilty of sin.

But it may become fard ‘ayn (an individual obligation),

for example if it is in a place which no one knows but him, or no one can remove it but him, or if he sees his wife, his son or his slave doing something evil, or falling short in doing something good.

Al-Qaadi ‘Iyaad (may Allaah have mercy on him) said: This hadeeth sets out the principle of changing evil. The one who seeks to change it can do so by whatever means possible, and remove it by word or deeds. So he may break the instruments of falsehood and spill (alcohol) himself or order that this be done, and he can take items seized by force and return them to their owners himself, or he can issue orders that this be done, but he should be gentle with the ignorant, and also with those in positions of power and status, if there is any fear of their evil, because they are more likely to respond to gentleness than harshness.

Sharh Muslim, 2/22-25

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

21357: Dealing with a child who gets angry quickly

Question:

I have a son who is very hot tempered. How can I deal with this characteristic?.

Answer:

Praise be to Allaah.

The issue of dealing with anger has already been discussed. Please see question no. 658. Means of dealing with anger include the following:

- Seeking refuge with Allaah from the accursed Shaytaan.
- Keeping quiet.
- Calming down; if you are standing, you should sit down; if you are sitting, you should lie down.
- Remembering the reward for restraining anger, as it says in the saheeh hadeeth: “Do not get angry and Paradise will be yours.”
- Understanding the high status of one who controls himself, as it says in the saheeh hadeeth: “Whoever restrains his anger, Allaah will cover his faults. Whoever controls his fury – even if he is able to show it – Allaah will fill his heart with hope on the Day of Resurrection.” (Classed as hasan by al-Albaani in *al-Silsilah al-Saheehah*, 906).
- Learning what the Prophet (peace and blessings of Allaah be upon him) teachings concerning anger.
- Knowing that controlling anger is one of the signs of piety, as it says in the hadeeth quoted above.
- Paying attention when reminded, controlling oneself and following advice.
- Knowing the bad effects of anger.
- Thinking about how one is affected at the moment of anger.
- Praying that Allaah will remove this resentment from one’s heart.

There follows a lovely story which will help you to deal with the child whose problem you mention:

There was a boy who was always losing his temper. His father gave him a bag full of nails and said to him, “My

son, I want you to hammer a nail into our garden fence every time you need to direct your anger against something and you lose your temper.”

So the son started to follow his father’s advice. On the first day he hammered in 37 nails, but getting the nails into the fence was not easy, so he started trying to control himself when he got angry. As the days went by, he was hammering in less nails, and within weeks he was able to control himself and was able to refrain from getting angry and from hammering nails. He came to his father and told him what he had achieved. His father was happy with his efforts and said to him: “But now, my son, you have to take out a nail for every day that you do not get angry.”

The son started to take out the nails for each day that he did not get angry, until there were no nails left in the fence.

He came to his father and told him what he had achieved. His father took him to the fence and said, “My son, you have done well, but look at these holes in the fence. This fence will never be the same again.” Then he added: “When you say things in a state of anger, they leave marks like these holes on the hearts of others. You can stab a person and withdraw the knife but it doesn’t matter how many times you say ‘I’m sorry,’ because the wound will remain.

Islam Q&A (www.islam-qa.com)

1956: When should we teach children about removing body hair?

Question:

My question is in reference to the sunnah of shaving the underarms and the pubic region. At what age should we

instill this practice with our children who may have reached the stage of puberty? May Allah guide us in seeking this knowledge in Islam.

Answer:

Praise be to Allaah.

The child – male or female – needs to know about this ruling when he or she approaches the age of puberty and when you think that this hair, which has been made one of the signs of puberty, and which we have been commanded to remove for the sake of tahaarah (purity), cleanliness and good health, has started to grow. You could introduce this idea gradually in the context of other points and ideas that the child needs to know and be reminded of as he or she approaches the age of puberty, such as the meaning of *takleef* (accountability), the rights of Allaah over a person, the duties of the person who has reached the age of accountability, the fact that his or her evil deeds will be recorded from puberty onwards, and the rules of ghusl for *janaabah* (impurity), etc. If the parents find it embarrassing to talk about this subject directly with the child, they can give him or her a book or pamphlet about the rules that have to do with puberty. And Allaah is the source of strength.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

13807: Ruling on hitting female students in order to discipline them

Question:

What is the ruling on hitting female students in order to

discipline them and make them do the duties required of them and to make them get used to not neglecting their duties?

Answer:

Praise be to Allaah.

There is nothing wrong with that. Teachers and parents must all watch the children and discipline those who need to be disciplined if they fall short in their duties, so that they will get used to good behaviour and will adhere to doing the righteous deeds that will abide. Hence it was narrated that the Prophet (peace and blessings of Allaah be upon him) said: “Instruct your children to pray when they are seven years old and smack them if they do not pray when they are ten years old, and separate them in their beds.” So both males and females may be smacked when they reach the age of ten, if they fall short in their prayers, and they may be disciplined so that they will pray regularly. The same applies to other duties with regard to learning or household matters, etc. Those who take care of children, whether boys or girls, must take care to direct and discipline them, but the hitting must be light and not harmful to the child, whilst also achieving the desired aim.

Shaykh Ibn Baaz in *al-Fataawa al-Jaami’ah li’l-Mar’ah al-Muslimah*, part 3, p. 1079 (www.islam-qa.com)

4237: Islamic education in the West

Question:

How do we as muslims living in the west maintain an Islamic Education for our children. Primary and secondary

education upto the age of 15/16 may be provided in Muslim schools (which are also very expensive), but as for Higher Education there is no such Islamic Institute. Even on the secondary school level on the agenda of Curriculum, we do not have books that deal with the branches of knowledge that are available in secular institutes, such as; Political science, Sociology, Psychology, Pedagogy.

Please advise on how we should go about bringing about an Islamic Education system for our Youth i the west (bearing in mind that it is near Impossible for us to migrate to Arab/Muslim countries because of the restrictions on immigration etc.)

May Allah reward you.

Answer:

Praise be to Allaah.

In order to preserve the structure of the Muslim family in the kaafir countries, we need to meet a number of conditions and requirements, both within the home and outside it:

· Within the home:

It is essential for parents to uphold the habit of praying regularly in the mosque with their children; if there is no mosque nearby, then they must pray in jamaa'ah at home.

They have to read Qur'aan and listen to its recitation daily.

They must eat meals together.

They must speak in the language of the Qur'aan as much as they can.

They must uphold the good manners prescribed by the

Lord of the Worlds for families and in social settings; these include those that are to be found in *Soorat al-Noor*.

They should not let themselves or their children watch immoral and corrupt movies.

Their children have to sleep at home and should stay home as much as possible, to protect them from the influences of the bad environment outside. They should be very strict in not allowing their children to sleep outside the home (“sleepovers”).

They should avoid sending their children to universities far from home where they would have to stay in university accommodation, otherwise we will lose our children, who will be assimilated into the kaafir society.

We have to be careful to eat only halaal food and the parents must avoid using all kinds of haraam things such as cigarettes, marijuana and other things which are widely available in kaafir countries.

Outside the home:

We must send our children to Islamic schools from kindergarten to the end of secondary school (high school).

We must also send them to the mosque as much as possible, to pray Jumu’ah and other prayers in jamaa’ah, and to attend lectures, halaqaahs and study circles, etc.

We must establish educational and sporting activities for children and youth in places that are supervised by Muslims.

Organizing educational camps where all members of the family can go.

Fathers and mothers should strive to go to the Holy Places

to perform the rituals of ‘Umrah and the obligations of Hajj, accompanied by their children.

Training children to speak about Islam in simple language which adults and children, Muslim and non-Muslim, can understand.

Training children to memorize Qur’aan and sending some of them – if possible – to a Muslim Arab country so that they can gain an understanding of the religion, then come back to be daa’iyahs who are equipped with knowledge of Islam and the language of the Qur’aan.

Training some of our sons to give Jumu’ah Khutbahs, and to lead the Muslims in prayer, so that they will become leaders of the Muslim community.

Encouraging children to marry early so as to protect their religious and worldly interests.

10-We have to encourage them to marry Muslim girls from families who are known for their religious commitment and good attitudes.

11-We have to avoid using the number 911 and calling the police to come to the house to resolve conflicts. If conflicts arise, we must get in touch with a responsible member of the Muslim community or with wise Muslims to help resolve the conflict.

12-Not attending parties where there is dancing, music and singing, or joining in celebrations of immorality or the festivals of kufr; stopping our children, with wisdom, from going to church on Sundays with Christian students. And Allaah is the Source of strength and the Guide to the Straight Path.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

21215: Instilling the love of the Prophet in the heart of a child

Question:

How can we develop love of the Prophet SAWS (peace and blessings of Allaah be upon him) in the hearts of our children? I have a young daughter – what can I do with her to achieve this?

Answer:

Praise be to Allaah.

There are a number of ways to instill love of the Prophet SAWS (peace and blessings of Allaah be upon him) in the hearts of our children, such as:

- The parents can tell them the stories that have been narrated of the children of the Sahaabah at the time of the Prophet SAWS (peace and blessings of Allaah be upon him), how they fought those who tried to harm him, how quickly they responded to his call and obeyed his commands, and how they loved that which he loved, and how they memorized the hadeeth of the Prophet (peace and blessings of Allaah be upon him).
- The parents should help her to memorize as much hadeeth as she can of ahaadeeth, and reward her for that... One of the things that was narrated concerning that was the words of al-Zubayri: Maalik ibn Anas had a daughter who memorized his knowledge – i.e. *al-Muwatta'*. She used to stand behind the door and if a student made a mistake she would knock on the door, and Maalik would be alerted and would correct him. And it was narrated that al-Nadar ibn al-Haarith said: "I heard Ibraaheem ibn Adham say: 'My father said to me, O my son, seek hadeeth, and every time you hear a hadeeth and memorize

it, I will give you a dirham, so I learnt hadeeth in that way.”

- They should teach her – according to her level of understanding – about the life of the Prophet (peace and blessings of Allaah be upon him) and his military campaigns, and the lives of the Sahaabah, both men and women – may Allaah be pleased with them, so that she will grow up loving these noble people, and be influenced by their behaviour, and will be keen to strive and sincere in correcting herself and supporting her religion.

- The Sahaabah and the salaf (early generations) were keen to teach their children about the life of the Prophet (peace and blessings of Allaah be upon him), and they would teach it alongside teaching the Qur’aan, because his seerah is the interpretation of the meanings of the Qur’aan, as well as stirring up emotions and demonstrating true Islam and having a wondrous effect on the soul. It also carries the meanings of love and jihad to save mankind from misguidance and bring them to guidance, from falsehood to truth, from the darkness of jaahiliyyah to the light of Islam.

When telling their daughter about the life of the Prophet (peace and blessings of Allaah be upon him) and the lives of the male and female Sahaabah (may Allaah be pleased with them), the father and mother must tell her about things that she can relate to, such as the childhood of the Prophet (peace and blessings of Allaah be upon him), some stories about his life with (his wet-nurse) Haleemah al-Sa’diyyah, and how Allaah bestowed goodness and blessings upon Haleemah and her family because of him (peace and blessings of Allaah be upon him), the night of the Hijrah and how Allaah covered the eyes of the mushrikeen, and other stories which demonstrate how Allaah helped him. Thus the girl’s heart will be filled with love for Allaah and love for His Messenger (peace and

blessings of Allaah be upon him). It was narrated from ‘Ali (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “Train your children to acquire three characteristics: love of your Prophet, love of his family and reading the Qur’aan, for the bearers of the Qur’aan will be in the shade of Allaah on the Day when there will be no shade except His, with His Prophets and His chosen ones.” (Narrated by al-Suyooti in *al-Jaami’ al-Sagheer*, p. 25; classed as *da’eef* by al-Albaani in *Da’eef al-Jaami’ al-Sagheer*, p. 36, no. 251). It would be a good idea if the parents devote a suitable time for teaching the life of the Prophet (peace and blessings of Allaah be upon him) during the daily family lesson, when the children can read about seerah in simplified books, or the father or mother can tell them these stories in a manner that is appropriate to the child’s age. From Tanshi’ at al-Fataat al-Muslimah by Hanaan al-Toori, p. 171 (www.islam-qa.com)

20872: Developing a girl’s self-confidence

Question:

My parents treated me very badly, to such an extent that I lost my self-confidence and became hesitant and fearful. I couldn’t do anything right and I did not know how to make a decision. I got married and Allaah has blessed me with a daughter. I want to avoid what happened to me so that this regrettable experience is not repeated with my daughter. What do you advise me to do?

Answer:

Praise be to Allaah.

At the age of two, a child starts to form her attitude towards the world around her. Some developmental psychologists

think that the sense of self-confidence is one of the first of these attitudes and the strength of these feelings at age 2 depends on the kind of care that the child receives and on the parents' attitude in meeting her basic needs. At this stage the child shows signs of development by showing a desire for independence, as she needs the freedom to speak, walk and play. All of that is connected to the need to assert herself which can only be achieved by allowing her a measure of independence. This is confirmed by the theory of development through maturity which says that we should respect the child's individuality and leave him or her to develop naturally. Some girls grow up lacking self-confidence so that they cannot rely upon themselves in any matter, major or minor. They rarely take any initiative and are always waiting for someone to say, "Do such and such." If faced with a problem, such a girl will be unable to take any decision and may try to avoid confronting the problem, or start crying. This is partly the parents' fault, and it may be for a number of reasons, such as:

- Too much control ("Do this, don't do that") in major and minor matters alike, even if the matter does not warrant it, so that the child loses her spontaneity and this makes her lose confidence in her actions, and instead she always waits for someone to correct her and reassure her that she is doing the right thing.
- Blaming and criticizing her for everything she does, seeking out her faults and rebuking her if she makes a mistake, so that she is blamed and rebuked more than she deserves at the time when she is expecting praise for her efforts. This destroys the child's motivation to act or to compete in doing anything and doing it well.
- Not giving the child the opportunity to speak in front of others for fear that she may make a mistake or speak of

things that are not desirable, or else allowing her to speak but telling her what she should say.

- Giving her too many warnings about danger, which will make her always expect the worst and imagine that she is surrounded by danger on all sides.

- Putting her down or comparing her to others, which makes her think that she has no worth.

- Making fun of her and mocking her.

- Not paying attention to her questions.

- Paying too much attention in a manner that shows excessive worry about her health or her future.

Lack of self-confidence has many negative effects on the child, such as:

- 1- She will not be able to do anything independently, and if she is asked to bring something and finds that it differs from the description given, she will be hesitant; if she is faced with a problem she will be unable to take a decision.

- 2- She will become dull-witted and not creative.

- 3- She will start to complain and feel unhappy whenever anything is asked of her, because she thinks that she will be blamed for whatever she does and that she will not be able to do it in the manner required.

- 4- She will become weak-willed and will have no resolve, and she will feel meek and apathetic in situations where such attitudes are not appropriate, and will become neglectful and disorganized.

- 5- She will suffer anxiety and frustration, and will develop a hostile attitude or a tendency to become introverted and withdrawn.

In order to avoid these negative effects on the child, parents should use a number of ways to develop the child's self-confidence. Some examples follow, but this is not a complete list:

- They should draw up some general guidelines to follow by telling her what Allaah has made permissible, which she may do, and what He has forbidden, which she must avoid. They should make her aware of noble attributes and good manners, and instill in her a dislike for bad manners, deeds and words, and the need to steer clear of trivial matters. Then after that they should give her the freedom to act on her own initiative.

- The mother should assign her some tasks that she is able to do. If she makes a mistake the mother should praise her for her initiative and encourage her, then tell her what she should have done. Sometimes she should just praise her for her efforts, then complete the work in a gentle manner, without telling her directly. If the task is not something that the child is able to do, then the mother may do it and consult the child and ask for her opinion, and let the child state what she thinks is good and is not, so that the child will realize that everyone is vulnerable to making mistakes but also gets things right sometimes. This will strengthen her resolve.

- The parents should try to praise the child in front of her relatives and friends, and give her rewards commensurate with her efforts. They should praise her for the acts of worship that she does, such as praying regularly, memorizing Qur'aan, doing well in her studies, having a good attitude, and so on.

- They should give her a nickname that will distinguish her from others, but they should not allow anyone to call her by a bad nickname. If she makes them angry they should call her by her real name, so that she will realize

that she has fallen short in her duty to one or both of them, or that she has wronged somebody, so that she will realize that.

- Strengthening her will-power, by getting her used to two things, namely:

(a) Keeping secrets: when she knows how to keep secrets and not divulge them, then her will-power will develop and grow stronger, and thus her self-confidence will increase.

(b) Getting her used to fasting, for when she stands firm in the face of hunger and thirst when fasting, she will feel the joy of achieving victory over her nafs (self), which will strengthen her will-power when facing life, which in turn will increase her self-confidence.

- Strengthening her confidence in dealing with other people. This may be done by getting her to do housework, obeying the parents' commands, and letting her sit with the adults and get together with other youngsters.

- Strengthening her confidence in gaining knowledge, by teaching her the Qur'aan and the Sunnah of the Messenger of Allaah SAWS (peace and blessings of Allaah be upon him), and his Seerah (biography), so that she will grow up having acquired abundant knowledge in childhood, so that she will have a sense of confidence in the knowledge that she has, because she will have gained the basic principles of true knowledge, far removed from myths and legends.

On the other hand, the parents must also take some precautions and take effective measures to save the child from feeling inadequate. Some of the things that cause a child to feel inadequate are: belittling her, humiliating her and mocking her, such as calling her by offensive

names and words in front of her siblings and relatives, or even in front of her friends or in front of strangers whom she has never met before. These are matters which may make her regard herself as insignificant and worthless, or may generate psychological complexes that will make her look at others with hatred and dislike, and make her withdraw into herself in order to escape from life.

Even if the offensive words that slip from the parents' tongues are only for the purpose of disciplining the child for some mistake, great or small, it is not right to use this method to correct her, as this will have a bad effect on the child's psyche and personal conduct, and it will make her accustomed to the language of condemnation and insult that will destroy her psychologically and morally.

The best way of dealing with this problem is to explain to the child, in a gentle manner, where she has gone wrong and to give her proof that will convince her to avoid the mistake in future; the parents should not scold her, and certainly not in front of others. The parents should use good methods in correcting her from the outset, following the example of the Messenger SAWS (peace and blessings of Allaah be upon him) in the way he reformed and trained people and corrected their mistakes. For the child is very sensitive and readily influenced, irrational and helpless. Building the child's self-confidence is the first step in building her personality through all stages of life.

From Tanshi'at al-Fataat al-Muslimah by Hanaan 'Atiyah al-Toori al-Juhani, p. 163 (www.islam-qa.com)

22950: Spiritual training of children

Question:

I have a young child who is three years old, and I want to instill faith in his heart. What should I do?

Answer:

Praise be to Allaah.

A child who is three years old should see his mother and father praying, and he should hear them reciting Qur'aan, for if a child hears his parents and brothers reciting Qur'aan and daily dhikr repeatedly, this nourishes his soul and brings his heart to life as the rain brings life to a dry barren land, because when a child hears his parents remembering Allaah and sees them worshipping him, that has an effect on his own words and actions.

An example of that is the following story of a young girl:

Her mother finished her wudoo', and her three-year-old daughter washed her face and hands, copying her mother, then she raised her forefinger saying, "*Laa ilaaha ill-Allaah.*" This indicates that the little girl had been watching her mother and noticed that there was a specific dhikr to be said after making wudoo'.

In another story, a mother did the Sunnah of wudoo' (saying "*Laa ilaaha ill-Allaah*") one day, then she got up to finish her housework. Her daughter had gotten used to seeing her mother sitting after praying until she had finished reciting the du'aa's to be said after prayer, and she noticed that her mother had got up straight after doing the Sunnah prayer, so she said to her, "Why did you get up before saying, "*Astaghfir-Allaah*"? This attitude indicates how closely children watch their parents.

Man is exposed to sickness and diseases, and a child may fall ill. Then his illness should be an opportunity to strengthen his relationship with Allaah, by reminding him of the virtues of good health, and that it is the blessing of Allaah, and that we must thank Him for that, and that man has no power and no strength except with his Lord. When giving him medicine or going to the hospital, we

should tell him that healing comes from Allaah, but these are means which Allaah has enjoined upon us. Then we should get them accustomed to ruqyah as prescribed in sharee'ah. We should tell them about the example of the Prophets and how they took the necessary means and put their trust in Allaah, such as the story of Ayyoob (peace be upon him) and his sickness, and the story of Ya'qoob (peace be upon him), when he told his sons to enter by different gates, and that would not avail them against Allaah at all, and how he left the matter to Allaah. Allaah tells us that Ya'qoob said:

“Do not enter by one gate, but enter by different gates, and I cannot avail you against Allaah at all”

[Yoosuf 12:67 – interpretation of the meaning]

One of the most important things is to remind children to seek reward and to bear sickness and medical treatment with patience. One little girl reminded her mother that Allaah wanted her to bear with patience the sickness which the doctors described as chronic. That was according to human doctors, but healing is in the hand of Allaah. The mother remembered that this child had to take medicine twice every day, and her mother always reminded her to seek reward. One day this little girl said to her mother, “I will get reward because I am taking this medicine.” She said that as if she felt proud of this reward and the reward that her family and siblings would receive.

From Ummahaat qurb Abnaa'ihinna, p. 21. (www.islam-qa.com)

22175: Teaching about the Creator in simple terms

Question:

How can we help a child to know his Lord?

Answer:

Praise be to Allaah.

A child can be taught about Allaah in a suitable manner, according to his level of understanding. He can be told that Allaah is One and has no partner. He can be told that He is the Creator of all things, so He is the Creator of the earth, the heavens, people, animals, trees, rivers, etc. The educator can make the most of some situations by asking the child, whilst walking through a garden or in the countryside, about Who made the water, rivers and things in the natural scenery around him, to draw his attention to the greatness of the Creator. The father, mother or educators in general may be with a child or group of children in a car on a journey or a trip at the time of sunset, when the sun disappears from sight gradually. All that the educator has to do at that point is to draw the attention of those who are with him to the power of Allaah displayed in that.

A child can also be taught to understand the bounty of Allaah and the blessing of good health that He has bestowed upon him. For example, you could say to him, “Who gave you your hearing, sight and mind? Who gave you strength and the ability to move?” and so on. The child can also be encouraged to love Allaah and to thank Him for this blessing and bounty. Making a child love Allaah and the things that Allaah loves is a good action which will bring educational benefits sooner or later, by Allaah’s Leave.

A mother opened a window on the second floor of the house to let some air in, but her child came and quickly closed it. When his mother asked him why he had done that, he said, “I saw the dish on one of our neighbours’ roofs and I don’t want to look at anything that my Lord does not like.”

A child may ask about his Lord, whether He eats or sleeps. In that case we have to answer and tell him that there is nothing like Allaah, and He is the All-Hearing, All-Seeing; neither slumber nor sleep overtakes Him. Allaah is not like us, He does not need to sleep, eat or drink.

If these meanings are made simple for a child and explained to him in a way that is suited to his age, then the veneration of Allaah in his heart is one of the things that will help him to be aware that Allaah is watching him in secret and in public. From Ummahaat qurba Abnaa'ihinna, p. 26. (www.islam-qa.com)

22150: Dhikr and the Muslim child

Question:

How can we teach our children the adhkaar to be recited every day and night?

Answer:

Praise be to Allaah.

A child can be taught, from the age of three or four, the adhkaar to be recited in the morning and evening, and when going to sleep, eating and drinking. If a child hears these adhkaar, and memorizes and recites them, this will form a strong bond between his soul and Allaah, so his soul will develop and his nature will be sound and free of deviations.

A family went on a trip to the countryside, and when they made a stop, their child went running around the countryside in joy. Then he quickly came back and asked his mother, "What is the dhikr that we should say in this

place?” Of course, the dhikr he meant was that which was narrated from the Messenger (peace and blessings of Allaah be upon him): Khawlah bint Hakeem (may Allaah be pleased with her) said: “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘Whoever makes a stop whilst traveling, then says, *‘A’oodhu bi kalimaat Allaah il-taammati min sharri ma khalaqa* (I seek refuge in the perfect words of Allaah from the evil of that which He has created),” then nothing will harm him until he moves on from that place.” (Narrated by Muslim).

This child realized that there are specific adhkaar that the Muslim should recite, some of them are connected to certain times, some to certain places, and so on. This child understood the real nature of the relationship with his Lord and realized that it is ongoing, because of what he had learned from his parents. If a child is brought up in such a manner, then he will be righteous, in sha Allaah, and he will have an influence on his friends and those with whom he is in contact.

Another story about a child growing up remembering Allaah and having a relationship with Him is that one day a small child who was just four years old came to his mother wearing new clothes that his thirteen-year-old sister had put on him. His mother said to him, “Let me teach you the du’aa’ for wearing new clothes.” The child said, “I have already said it.” The mother was surprised because she knew that the child had not yet learned this du’aa’. But the child told his mother, “My sister said the du’aa’ and I repeated it after her.” Look at the righteousness of this girl that had such an effect even on her little brother.

From Ummahaat qurba Abnaa’ihinna, p. 25. (www.islamqa.com)

13993: Do colour and beauty carry any weight as a measure of virtue in Islam?

Question:

I would like to ask a question that is a common problem among many of us. How does Allah look at physical beauty? How is it discussed in Hadith and Quran? Many people favor some of their children over others just because of light skin color or eye color. How does the Quran view this?

Answer:

Praise be to Allaah.

Physical beauty is not considered to be a measure of virtue among people in Islam; rather the standard on which distinctions are made is taqwa (piety, fear of Allaah). Allaah says (interpretation of the meaning):

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allaah is that (believer) who has AtTaqwa [i.e. he is one of the Muttaqoon (the pious)]. Verily, Allaah is AllKnowing, AllAware”

[al-Hujuraat 49:13]

Hence sharee’ah came to correct our outlook which is usually based on outward appearances. There are many ahaadeeth on this topic, including the following:

It was narrated in *al-Saheeh* that Abu Hurayrah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘Allaah does not look at your appearance

or your wealth, but He looks at your hearts and your deeds.” (Narrated by Muslim, *al-Birr wa'l-Silah*, 4651).

It was narrated that Abu Dharr said: “I exchanged words with another man, whose mother was a non-Arab. I insulted his mother, and he mentioned that to the Prophet (peace and blessings of Allaah be upon him). He said to me, ‘Did you trade insults with So and so?’ I said, ‘Yes.’ He said, ‘Did you insult his mother?’ I said, ‘Yes.’ He said, ‘You are a man in whom is jaahiliyyah (ignorance)...’” (Narrated by al-Bukhaari, *al-Adab*, 5590; Muslim, *al-Eemaan*, 3140). According to another report: “...I said to him, ‘O son of a black woman’,” and the Prophet (peace and blessings of Allaah be upon him) said, “In you there is *jaahiliyyah*” – i.e., one of the characteristics of *jaahiliyyah*.

It was narrated that Sahl ibn Sa’d al-Saa’idi said: “A man passed by the Messenger of Allaah (peace and blessings of Allaah be upon him) and he asked a man who was sitting with him, ‘What do you think of this man?’ He said, ‘He is one of the nobility. By Allaah, if he proposes marriage he deserves to get married and if he intercedes, his intercession deserves to be accepted.’ The Messenger of Allaah (peace and blessings of Allaah be upon him) said nothing. Then another man passed by, and the Messenger of Allaah (peace and blessings of Allaah be upon him) asked, ‘What do you think of this man?’ He said, ‘O Messenger of Allaah, he is one of the poor Muslims. If he proposes marriage he does not deserve to get married, if he intercedes his intercession does not deserve to be accepted and if he speaks he does not deserve to be heard.’ The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘This one (the second man) is better than an earthful of (men like) that one (the first man).’” (Narrated by al-Bukhaari, *al-Riqaq*, 5966).

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “People should stop boasting about their forefathers who have died, for they are no more than the fuel of Hell, or they will be more insignificant before Allaah than the dung beetle which rolls up dung with its nose. Allaah has taken away your jaahili arrogance and pride in your ancestors; rather man is either a believer who fears Allaah or an immoral person who is doomed. All of them are the sons of Adam and Adam was created from dust.” (Narrated by al-Tirmidhi, *al-Manaaqib*, 3890; classed as hasan by al-Albaani in Saheeh Sunan al-Tirmidhi, no. 3100).

All these ahaadeeth indicate that which we have mentioned above, which is that one’s appearance and colour should not be the basis of one’s feeling proud, distinguished, superior or of high status, and that the Muslim should get close to those who are pious and righteous.

It was narrated that ‘Amr ibn al-‘Aas said: “I heard the Prophet (peace and blessings of Allaah be upon him) saying out loud, not quietly: ‘...Rather my friends are Allaah and the righteous believers...’” (Narrated by al-Bukhaari, *al-Adab*, 5531; Muslim, *al-Eemaan*, 316).

With regard to dealing with one’s children, it is obligatory to treat them fairly and not to prefer some of them over others, even if one of them honours his father more than another. So how about if the distinction is based on the colour of the child’s skin or the colour of his eyes? This is a serious matter and it is a grave wrongdoing. Parents have to fear Allaah when dealing with their children and treat them fairly. It says in the hadeeth whose authenticity is agreed upon, which was narrated from al-Nu’maan ibn Basheer that the Prophet (peace and blessings of Allaah be upon him) said: “Fear Allaah and treat your children fairly.” (Narrated by al-Bukhaari, 2398; Muslim, 3055).

This kind of favouritism generates envy and hatred between the children. We ask Allaah to keep us safe and sound. And Allaah knows best. May Allaah bless our Prophet Muhammad.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

14079: Reward for raising three daughters of the father or the mother

Question:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever has three daughters and is patient with them and gives them to drink and clothes them, they will be a protection for him against the Fire.” Will they be a protection against the Fire for their father only, or will their mother have a share in that too? I have three daughters, praise be to Allaah.

Answer:

Praise be to Allaah.

The hadeeth applies to both the father and the mother. The Prophet (peace and blessings of Allaah be upon him) also said, “Whoever has two daughters and treats them kindly, they will be a protection for him against the Fire.” The same applies if he has sisters or paternal or maternal aunts etc., and he treats them kindly, we hope that he will attain Paradise for that. For when he treats them kindly, he deserves a great reward and to be protected from the Fire, so he will be kept away from the Fire because of his good deed.

This applies only to Muslims, because if a Muslim does these good deeds seeking the pleasure of Allaah, he will have earned salvation from the Fire. There are many means of gaining salvation from the Fire and admittance to Paradise, so the believer should try to attain many of them. Islam itself is the only means and is the basic cause of gaining admittance to Paradise and salvation from the Fire.

There are actions which, if the Muslim does them, he will enter Paradise and be saved from Hell, such as taking care of daughters or sisters, then they will be a protection for him against the Fire. Whoever dies leaving behind three little ones who have not yet reached the age of puberty, they will be a protection for him against the Fire. They said, "O Messenger of Allaah, what about two?" He said, "And two." They did not ask him about one. It was narrated in a saheeh report that he (peace and blessings of Allaah be upon him) said: "Allaah says, if I take from My slave the one whom he loves most in this world and he bears that with patience seeking reward from Me, he will have no less a reward than Paradise." So Allaah explains that the believing slave has no less a reward with Him than Paradise, if He takes one whom he loves of the people of this world, and he bears that with patience and seeks reward. One of our little ones is included in this hadeeth, if Allaah takes him and causes him to die, and his father or mother or both bear that with patience and seek reward, then they will have Paradise. This is a great bounty from Allaah. The same applies to husbands, wives and all other relatives and friends, if they are patient and seek reward then they are included in this hadeeth, so long as they take care to avoid anything which could prevent that, such as dying committing major sin. We ask Allaah to keep us safe and sound.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allamah 'Abd al-'Azeez ibn

‘Abd-Allaah ibn Baaz (may Allaah have mercy on him),
vol. 4, p. 375 (www.islam-qa.com)

8220: Islamic ruling on missionary groups adopting Muslim orphans

Question:

What is the ruling of Islam on missionary groups adopting Muslim orphans? Can you give us evidence (daleel) concerning that?

Answer:

Praise be to Allaah.

It is not permissible to hand over Muslim orphans to the kuffaar, Christians or others, because of the great danger that this poses to the orphans, and because they will not be given an Islamic upbringing. They (orphans) are a trust (amaanah) for which the Muslims are responsible, so it is not permissible to place them under the guardianship of anyone else. Allaah says (interpretation of the meaning):

“The believers, men and women, are Awliyaa’ (helpers, supporters, friends, protectors) of one another” [al-Tawbah 9:71]

“And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one Khaleefah (a chief Muslim ruler for the whole Muslim world) to make victorious Allaah’s religion of Islamic Monotheism], there will be Fitnah (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption (appearance of polytheism).” [al-Anfaal 8:73]

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 431 (www.islam-qa.com)

10023: Children of women who were raped in Bosnia and Kosova

Question:

What is the ruling on the children of women who were raped in Bosnia and Kosova? Should they be left to their fathers or should they be taken and raised by the Muslims?

Answer:

Praise be to Allaah.

With regard to the children, the Muslims are obliged to take care of them and bring them up in Islam. They must not leave them to the Christians or others. As Allaah says (interpretation of the meaning):

“The believers, men and women, are Awliya’ (helpers, supporters, friends, protectors) of one another” [al-Tawbah 9:71].

And the Prophet (peace and blessings of Allaah be upon him) said:

“The likeness of the believers in their mutual love, mercy and compassion is that of the body: when part of it is in pain, the whole body joins it in staying awake and having a fever.”

And these children come under the ruling of orphans, and Allaah has prescribed kind treatment to orphans in particular.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 265 (www.islam-qa.com)

9909: Children exposing their private parts to one another

Question:

I am a very distressed father, I caught my two young children (7 yr boy and 5 yr girl) exposing to each other their genitals. In my shock I severely beat them, but I don't know if what I did was correct. My two children have withdrawn from me and only speak to their mother but rarely also. We are both worried. What is the best way to resolve this situation ? We need your help and advise!

Answer:

Praise be to Allaah.

The most important thing is for a father to deal wisely and in a balanced manner with his children's mistakes. He should beware of letting his eagerness to deal with and correct the mistake cause him to make an even greater mistake.

Children at this age may not understand the implications of such actions. What usually leads them to do such things is seeing certain things on TV. So we must try hard to know the source of this behaviour and where the children have learned it from, and we should try to protect them and keep them away from the sources of such things.

The feelings that your children have will most likely

disappear after a while, especially if you treat them gently and deal with them in a kind and loving manner.

Shaykh Muhammad al-Duwaysh

Do not forget to pay attention to the hadeeth of the Prophet SAWS (peace and blessings of Allaah be upon him): "... And separate them in their beds"

(Narrated by Abu Dawood, and classed as saheeh by al-Albaani. See *Saheeh Sunan Abi Dawood*, 1/97)

Try to explain to them how ugly this action is, and tell them that this is something the Shaytaan likes, as Allaah says (interpretation of the meaning):

"O Children of Adam! Let not Shaytaan (Satan) deceive you, as he got your parents [Adam and Hawwa' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts [al-A'raaf 7:27]

It was narrated that Bahz ibn Hakeem said, my father told me, from my grandfather, who said: "I said, 'O Messenger of Allaah, what about our 'awrah?' He said, 'Conceal your 'awrah from everyone except your wife and female slaves whom your right hand possesses.' He said, 'What about a man with another man?' He said, 'If you can manage not to let anyone see it, then do so.' I said, 'What if a man is on his own?' He said, 'Allaah is more deserving that you should be modest before Him.'" (Narrated by Abu Dawood. Classed as hasan by al-Albaani. See *Saheeh Sunan Abi Dawood*, no. 3391).

And tell them that this abhorrent action is something which is done by evildoers and immoral people who are hated by their Lord. May Allaah make your children righteous. May Allaah bless our Prophet Muhammad. Islam Q&A. Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

11726: Is it counted as committing sin openly if a person commits sin in front of his children?

Question:

Is it counted as committing sin openly if a person commits sin in front of his children?

Answer:

Praise be to Allaah. We put this question to our shaykh, Muhammad ibn Saalih al-‘Uthaymeen (may Allaah preserve him), who answered as follows:

I seek refuge with Allaah! This is worse than committing sin openly, because in addition to committing sin openly, it is giving a bad upbringing.

Question: If he does it inside his own house and not in front of people, will he still be counted as committing sin openly?

Answer: If he were to do it in his own room on his own, we would not say that this committing sin openly, but the fact that he is doing it in front of his children means that he is giving them a bad upbringing as well as committing sin openly. Hence smokers must not smoke in front of their children, because by doing so they are teaching them to smoke. And Allaah knows best. shaykh, Muhammad ibn Saalih al-‘Uthaymeen (www.islam-qa.com)

5549: Should he leave his daughter with her divorced, apostate mother?

Question:

Which is better, to give up on ever succeeding in raising

to be a good muslima my now 1 yr old daughter from whose mother I divorced for her apostasy and who has indicated already that she may oppose attempts on my part to raise our daughter muslima during the 1-3 whole days /wk during which she and the Kaafir court system in the US allow me to spend with her; or to give up on it all as some brothers have done in similar circumstances, and make hijra to get ilm in the Muslim land and leave my daughter to almost certain ruin at the hands of the kuffar child rearing system like other brothers have done in order to make hijra for ilm in the muslim lands.

Answer:

Praise be to Allaah.

I advise you to strive to bring up your daughter and never to leave her, because you are responsible for her and will be questioned about her on the Day of Resurrection. "Each of you is a shepherd and is responsible for [will be questioned about] his flock" [hadeeth]. There is another matter, which is that you will have a reward equal to hers if she is guided and does righteous deeds because of your upbringing. How could you leave the apple of your eye to someone who will lead her to the torment of Hell? Allaah says of the kuffaar (interpretation of the meaning):

"Those (Al-Mushrikoon) invite you to the Fire, but Allaah invites (you) to Paradise and forgiveness by His Leave" [al-Baqarah 2:221]

So strive to take care of your daughter, and Allaah will help you and make things easier for you. May Allaah give you strength.

Islam Q&A Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

3347: Hitting children for purposes of discipline and threatening to punish one's wife

Question:

Is it a sin to hit one's children by hand or stick. I only do this when I feel the child has not obeyed my instruction after several warnings. Also, is it a sin to lift a hand for one's wife. There are times when I feel that it should be done but have resisted thus far. As for the case of the children, I feel extremely guilty after the spanking given and beg The Almighty for his forgiveness if the act is wrong. Is there duaas which I may read daily for The Almighty to guide my children and bless them with good Aqaa'id?

Answer:

Praise be to Allaah.

The father's duty is to bring his children up well and to take care of them, and hitting may be used as a means of discipline when the situation requires that. The Prophet (peace and blessings of Allaah be upon him) commanded us to smack children for not praying when they reach the age of ten, but this should be the last resort, when all others have failed, and there should be no harshness in the hitting, and we must not hit the face. The father should not hit his child at the time of extreme anger, or with a sharp instrument that may injure him, or with anything that may break bones, and he should not hit him in a place where a blow may be fatal. Brandishing the stick may be more effective than actually hitting. The point is that when disciplining his child, a father should follow the principle of using the gentlest means then the next gentlest; he should not resort to the harshest and most difficult means

if he can achieve his aim with something that is easier and gentler.

With regard to hitting one's wife, this is not the first choice of ways to discipline her. First of all one should exhort and advise her. If that does not work, then (the husband) should forsake her in bed [i.e., not have conjugal relations with her]. If that does not work, then he may hit her, but not severely, as Allaah says (interpretation of the meaning);

“As to those women on whose part you see illconduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allaah is Ever Most High, Most Great” [al-Nisaa’ 4:34].

The Messenger of Allaah (peace and blessings of Allaah be upon him) has told us that the best of people are not those who beat their wives.

With regard the guidance of children, the parents must do the things that will lead to that, such as advising them, keeping them away from bad company, helping them to maintain ties with righteous friends, treating them well and continuing to pray for them to be righteous and to be guided. Among the du'aa's for children that have been narrated are:

“Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes” [al-Furqaan 25:74 – interpretation of the meaning]

and:

“and make my offspring good”

[al-Ahqaaf 46:15 – interpretation of the meaning]

— or any other good du'aa', but along with making du'aa' one must also use other means that will help to make them strong and steadfast in Islam. And Allaah is the guide to the Straight Path.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

7833: The problem of children stealing

Question:

I became very upset after I discovered that one of my children had stolen something, and I am afraid that he may become a thief in the future. What advice can you give me?

Answer:

Praise be to Allaah.

A young child may steal for a number of reasons:

He steals because he does not know the difference between borrowing and stealing, and the concept of personal ownership is not clear in his mind.

Some children steal because they are deprived of things that others have.

To take revenge on the parents or to attract their attention.

What do we advise?

Keep calm. Instead of rebuking him and putting him to

shame, keep calm. This situation is an opportunity to teach your child.

Advise and exhort the child. Explain to him the Islamic rulings concerning stealing, and tell him that Allaah says in His Book (interpretation of the meaning):

“Cut off (from the wrist joint) the (right) hand of the thief, male or female...” [al-Maa'idah 5:38]

The Prophet (peace and blessings of Allaah be upon him) accepted the pledge of women, when they made *bay'ah* (oath of allegiance) to him, that they would not steal, as Allaah says (interpretation of the meaning):

“... that they will not steal...” [al-Mumtahinah 60:12].

Remind your child that Allaah is always watching. Allaah says (interpretation of the meaning):

“He is with you (by His Knowledge) wheresoever you may be” [al-Hadeed 57:4]

And Allaah says (interpretation of the meaning):

“... Allaah is Witness to what you do.” [Aal 'Imraan 3:98]

Tell him: Allaah can see you even if you steal something in secret, far away from the view of people, because He says (interpretation of the meaning):

“He knows the secret and that which is yet more hidden.” [Ta-Ha 20:7]

Confront the child: you have to confront the child with the reason and motive for stealing. For example, you could say to him, “I know that you took candy from the store, and that you took it because you felt that you needed it, but stealing it was not the answer. Next time, if you want something, talk to me first. I know that you want to be honest.” Try to make the child see how others feel – “If

you were in the place of the person whose property was stolen, how would you feel?”

Making the punishment severe, such as making the child return the stolen property and apologize, or making him pay the value of the item if it has been damaged or used up, whilst also depriving him of some privileges at home.

Supervising the child and not leaving him alone for a long time.

And Allaah is the Guide to the Straight Path.

See: *Tanweer al-'Ibaad bi Turuq al-Ta'aamul ma'a al-Awlaad* by Dr. Haamid Nahaar al-Mutayri, p. 37.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

5215: Is it permissible for cousins of the opposite sex to play together

Question:

Are cousins of the opposite sex allowed to play together?

Answer:

Praise be to Allaah.

If the cousins are male and female and are young and have not reached the age where they could feel desire and temptation, then there is no harm in their playing together. If they are older, then it is forbidden because cousins are not Mahrams (close relatives whom one is permanently forbidden to marry and with whom the rules

of hijab and segregation are relaxed). Cousins are ‘Ajaanib or strangers (non-Mahrams) to the daughters of their paternal uncles (father’s brothers) and maternal uncles (mother’s brothers). And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

3240: To whose record are the good deeds of prepubescent children added?

Question:

Are the good deeds of a child who has not yet reached puberty – such as salaah, Hajj, reciting Qur’aan – all added to his parents’ record or to his own?

Answer:

Praise be to Allaah

The reward for the deeds of a child who has not reached puberty – meaning his good deeds – go to the child himself, not to his parents or anyone else, but his parents will be rewarded for teaching and guiding and helping him to do good, because of the report in *Saheeh Muslim* from Ibn ‘Abbaas (may Allaah be pleased with him) who said, “A woman held up a boy and said, ‘O Messenger of Allaah, will his Hajj be counted?’ He said, ‘Yes, and you will have a reward.’” (Reported by Muslim, 2378)

The Prophet (peace and blessings of Allaah be upon him) stated that the Hajj would be counted for the boy, and that his mother would be rewarded for taking him on Hajj.

Similarly, people other than the parents may also be

rewarded for good deeds, such as teaching those under their care such as orphans, relatives, servants and other people, because the Prophet (peace and blessings of Allaah be upon him) said: “Whoever guides others to do good will have a reward similar to that of the one who does it ...” (reported by Muslim in his *Saheeh*, 3509), and because this is a form of co-operating in righteousness and piety, which Allaah urges us to do.

(Fataawa Islamiyah, Ibn ‘Uthaymeen, 526). (www.islam-qa.com)

3277: Will children be rewarded for their good deeds?

Question:

Asalamu alaykum,

I know that a person is not accounted for his sins before the age of puberty, what about his good deeds, does he get awarded for them?

Jazakum Allah Khair

Answer:

Praise be to Allaah.

Yes, children will be rewarded for doing good deeds, because of the hadeeth reported by Muslim in his *Saheeh* (no. 1335) from Ibn ‘Abbaas (may Allaah be pleased with them both), who said: “A woman lifted up a child and said, ‘O Messenger of Allaah, will his Hajj be counted?’ He said, ‘Yes, and you will be rewarded.’” The author of *Mawaahib al-Jaleel fi Sharh Mukhtasar Shaykh al-Khaleel* said, regarding the matter of children being instructed to pray when they reach the age of seven: “Al-

Qaraafi said in *al-Yawaaqeet fi'l-Mawaaqeet*: children will earn reward for good deeds that they do because of the hadeeth of the Khath'ami woman [who lifted up her child and asked the Prophet (peace and blessings of Allaah be upon him) about his Hajj].”

Ibn Rushd said: “The bad deeds of young children are not recorded but their good deeds will be recorded, according to the sound opinion.”

Ibn ‘Abd al-Barr said in *al-Tamheed*, commenting on the first hadeeth quoted therein, which is the hadeeth of the Khath'ami woman: “... Abu'l-‘Aaliyah al-Riyaahi said: ‘Umar ibn al-Khattaab said: the young child’s good deeds will be recorded but his bad deeds will not be recorded.”

The author of *Mawaahib al-Jaleel* said, concerning children entering ihraam for Hajj and ‘Umrah:

“The scholars do not differ concerning the fact that children will be rewarded for whatever acts of obedience (to Allaah) they do, and will be let off for any bad deeds that they do, and any bad deeds they do deliberately will be counted as mistakes. It says in *Mukhtasar al-Waadiah*: ‘Hajj is not an obligation for boys and girls until boys reach puberty and girls begin menstruating, but there is nothing wrong with taking them for Hajj. It is recommended (mustahabb), and the Messenger of Allaah (peace and blessings of Allaah be upon him) did so.”

Then he reported that Talhah ibn Musarrif said: “It was one of the customs of the Muslims to take their children for Hajj and expose them to the mercy of Allaah.”

Ibn ‘Abd al-Barr said in *al-Tamheed* that it is encouraged to take children for Hajj, and that the majority of scholars say this. He also said: “It is nothing strange that a child should earn reward and status in the Hereafter for his salaah, zakaah, Hajj and other good deeds if he does them

as they should be done, (because this is) grace and mercy from Allaah, just as Allaah shows mercy to the dead by rewarding them for acts of charity done on their behalf by the living. Do you not see that they (the scholars) are agreed that a child should be commanded to pray when he reaches the age of understanding and that the Prophet (peace and blessings of Allaah be upon him) led Anas and the orphan in prayer? Most of the salaf said that zakaah has to be paid on the property of orphans, and it is impossible that they would not be rewarded for that. Their guardians and the one who does this on their behalf will also certainly be rewarded, as will the one who takes them for Hajj, as a blessing and mercy from Allaah. It was reported that ‘Umar said: ‘Children’s good deeds will be recorded and their bad deeds will not be recorded.’ I do not know of anyone whose opinion is worth following who said anything to the contrary.”

According to *al-Ikmaal*, many of the scholars said: “Children will be rewarded for their acts of obedience (to Allaah), and their good deeds will be recorded, but not their bad deeds.”

It says in *Awaa’il al-Muqaddimaat*: “The correct opinion in my view is that they are both encouraged to do that and will both be rewarded for it (i.e., the child and his or her guardian). The Prophet (peace and blessings of Allaah be upon him) said to the woman [who asked about the child’s Hajj]: ‘... and you will be rewarded.’ And Allaah knows best.”

Ibn Jamaa’ah said: “According to the four (imaams), children will be rewarded for their acts of obedience and their good deeds will be recorded, whether they are mature or not. This was reported from ‘Umar, may Allaah be pleased with him. Some scholars report that there was consensus (*ijmaa’*) in this matter. It is also indicated by what we have already said under the heading of Virtues

(*fadaa'il*), that the Prophet (peace and blessings of Allaah be upon him) said: 'The jihaad of the very old and the very young is Hajj and 'Umrah,' as well as the hadeeth about the woman who lifted up a child."

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

1994: Discipline of orphans

Question:

There is a muslim who married a widow who has two children from her first marriage. Which Islamic rights has this man towards the children? Has the man the right to tell or force the children to pray? Is the boy allowed to call him "daddy"? Is there any case he must treat them differently?

Answer:

Praise be to Allaah. Yes, he should order them to pray, as the Prophet (peace and blessings of Allaah be upon him) said: "Instruct the child to pray when he reaches the age of seven..." (Reported by Abu Dawood in *al-Sunan, Kitaab al-salaat, Baab mataa yu'mar al-sabiyyu bi'l-salaat*).

The scholars said: "The child should be taught about *tahaarah* (purity and cleanliness, i.e., *wudoo'* etc) and prayer when he reaches the age of ten years."

The meaning of discipline or instruction is to smack,

threaten and rebuke. The child's guardian should teach him about *tahaarah* and *salaat*, and tell the child to do these things, when he reaches the age of seven, and he should discipline him and force him to do them when he reaches the age of ten.

The guiding principle here is the hadeeth of the Prophet (peace and blessings of Allaah be upon him): "Teach the child to pray when he is seven, and smack him if he does not pray when he is ten." (Reported by al-Tirmidhi, who said it is a hasan hadeeth).

According to another report, he said: "Tell the child to pray when he is seven, and smack him if he does not do it when he is ten, and separate them in their beds." This training is ordained by Islam to teach the prayer and let the child get used to praying, so that he will be accustomed to it and will not forget it when he reaches puberty. There is no difference between boys and girls in this matter of discipline. (See *Al-Mughni* by Ibn Qudaamah, *Baab sifat al-salaat*).

Some people may not feel comfortable about disciplining orphans, but the right approach is for their guardian to teach them and direct them in whatever way is beneficial, even if this involves being harsh with the child for his own sake. There is nothing wrong with that, as the poet said:

"He was harsh so that they would understand. Let the one who is determined and resolved be harsh sometimes towards those for whom he cares."

The scholars said: "(A guardian) has the right to smack an orphan under his care just as he would smack his own child." (See *Al-durr al-mukhtaar: Baab al-ta'zeer*).

As regards the matter of an orphan calling his guardian "Father" or "Daddy," this question has already been

answered: please see question # 1041. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

355: Children's Character

Question:

Many people are concerned about their children's unstable characters and the effects of luxury on their personalities. How can we introduce strength and honour into our children's characters?

Answer:

Praise be to Allaah.

The issue referred to in the question is one of the most serious problems in raising children nowadays. Some of the Islamic solutions to this problem and ways of instilling strength and honour in our children's character are listed below:

Takniyyah (using the kunya or patronymic in addressing children)

Calling a young boy "Abu Foolaan" ("Father of so-and-so) or a young girl "Umm Foolaan" ("Mother of so-and-so") will make the child feel more responsible and grown up, so he will become more mature and will feel above normal childishness. The Prophet (Peace & Blessings of Allaah be upon Him) used to give kunyas to children. Anas (may Allaah be pleased with him) said: "The Prophet

(Peace & Blessings of Allaah be upon Him) was the best of people in attitude and manners. I had a brother whom people used to call Abu ‘Umayr. I think he was just past the age of weaning, and whenever he came along the Prophet (Peace & Blessings of Allaah be upon Him) would say to him, ‘O Abu ‘Umayr, what did the nughayr do (Ya Abaa ‘Umayr ma fa’ala al-nuhgayr)?’” (The nughayr was a small bird with which he used to play). (Reported by al-Bukhaari, 5735).

Umm Khaalid bint Khaalid reported that the Prophet (Peace & Blessings of Allaah be upon Him) was given some clothes, among which was a small black garment made of silk, known as a khameesah. He said, “Who do you think I should give this to?” The people were silent, then he said, “Bring me Umm Khaalid” and she was carried to him (which indicates that she was very young). He picked up the garment and put it on her, saying, “Enjoy it until it wears out.” There was a green or yellow spot on it, and he said, “O Umm Khaalid, this is sanaah” – sanaah means “beautiful” in Ethiopian. (Reported by al-Bukhaari, 5375).

According to another report also narrated by al-Bukhaari: “He looked at the khameesah and pointed to it, saying, ‘O Umm Khaalid, this is sanaa, O Umm Khaalid, this is sanaa.’” Sanaa in Ethiopian means beautiful. (Reported by al-Bukhaari, 5397).

Taking them to gatherings and letting them sit with grown-ups

This will increase their understanding and wisdom, and make them try to imitate adults, as well as keeping them from spending too much time on games and entertainment. The Sahaabah used to bring their children with them when they went and sat with the Prophet (Peace & Blessings of Allaah be upon Him). One of the stories that describe

this was narrated by Mu'aawiyah ibn Qurrah from his father, who said: "The Prophet (Peace & Blessings of Allaah be upon Him) used to sit with a group of his Companions. One man had his little son with him; he would bring him from behind and make him sit in front of him..." (Reported by al-Nisaa'i and classed as saheeh by al-Albaani in Ahkaam al-Janaa'iz).

Talking to them about the heroic deeds of earlier and subsequent generations, Islamic battles and Muslim victories

This will encourage them to be brave, which is one of the most important parts of being strong and honourable. Al-Zubayr ibn al-'Awwam had two children, one of whom was present at some of the battles, and the other of whom used to play with the old battle scars on his father's shoulder. This was reported by 'Urwah ibn al-Zubayr, who said that the Companions of the Messenger of Allaah (Peace & Blessings of Allaah be upon Him) said to al-Zubayr on the day of Yarmook, "Will you go and attack, and we will go with you?" He said, "If I attacked, you would be lying." They said, "No, we will do (as we promised)." So he launched an attack (against the Romans), penetrating their ranks and passing straight through, but no one was with him. Then he turned around and came back, and the Romans seized the reins of his horse and wounded him twice in the shoulder. Between these two new wounds was a scar from a wound he had received at Badr. 'Urwah said, "When I was little, I used to play by putting my fingers in those scars." 'Urwah said, " 'Abdullaah ibn al-Zubayr was with him on that day. He was ten years old. He (al-Zubayr) put him on a horse and entrusted him to the care of another man." (Reported by al-Bukhaari, 3678).

Commenting on this hadeeth, Ibn Hijr (may Allaah have mercy on him) said: "Al-Zubayr felt that his son

‘Abdullaah was brave and chivalrous, so he put him on a horse, but he feared that he might attempt to do more than he was able, so he put another man with him so that he could feel that he was safe from the attacks of the Romans should he become distracted by the fighting.” Ibn al-Mubaarak reported from Hishaam ibn ‘Urwah from his father from ‘Abdullaah ibn al-Zubayr that he was with his father on the day of Yarmook, and when the mushrikoon ran away, he attacked and started killing their wounded, i.e., he finished off every wounded soldier whom he found. This indicates that he was strong and brave from childhood.

Teaching them good manners

Among the manners that should be taught are those described in the hadeeth narrated by Abu Hurayrah from the Prophet (Peace & Blessings of Allaah be upon Him): “The young should greet the old, the passerby should greet one who is sitting, and the small group should greet the larger group.” (Al-Bukhaari, 5736).

Giving them the praise and respect they deserve in front of others

This is made clear by the following hadeeth: Sahl ibn Sa’d (may Allaah be pleased with him) said that the Prophet (Peace & Blessings of Allaah be upon Him) was brought a cup and he drank from it. There was a boy, the youngest of all the people, on his right and some elders on his left. He said, “O young boy, will you allow me to give this to these elders?” The boy said, “I will not give away my share of your blessings to anyone, O Messenger of Allaah,” so he gave the cup to him. (Reported by al-Bukhaari, 2180)

Teaching them manly sports

- such as archery, swimming and horse riding.

Avoiding humiliating them, especially in front of others

Never belittling their ideas, and encouraging them to take part

Consulting them and asking for their opinions

Giving them responsibilities in accordance with their age and abilities

Teaching them to be brave as appropriate – including how to speak in public

Making sure their clothes are modest and protecting them from inappropriate clothing, hairstyles, movements and ways of walking

Making sure that boys do not wear silk, as this is only for women

Avoiding extravagance, luxury, laziness and idleness
‘Umar (may Allaah be pleased with him) said: “Get used to a rough life, for luxury does not last forever.”

Avoiding entertainment or pastime gatherings, singing, music and other wastes of time, because these go against strength, honour and seriousness

These are some of the ways and means which will increase strength and honour, and protect our children. Allaah is the One Who guides to the Straight Path. Islam Q&A Sheikh Muhammed Salih Al-Munajjid (www.islamqa.com)

331: Children’s education

Question:

Asalaamulaikum respected brother, Insha’Allah, you may

be able to help me answer these questions for a friend of mine.

1. What is Islam's view on the parents' (especially the father's) responsibility to educate their children? Additionally, what type or manner of education is most islamically correct (i.e. private or public school etc.)?

2. What is touhfat al-arouss?

3. Could you please explain fiqh as-sunna?

Jazakullah Khair for your help.

Answer:

Al-hamdu lillaah. Praise be to Allaah.

No doubt that a child's education is one of life's necessities, and as such spending to achieve it is obligatory on the parents. However, the level of education that a Muslim should provide for his children is not necessarily the highest level possible. This is because a child can lead a perfectly normal life with only, for example, high school education.

And as for whether private schools are better than public schools from the shari'ah (Islamic jurisprudence) standpoint, I do not think that there is a general rule by which we can favor one schooling system over the other. It all depends on the specifics of each individual case when assessed with respect to curricula, teachers' skills, and the school district credibility.

Wallaahu a'lam. And Allaah knows best.

Islam Q&A

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